BASIC BELIEFS OF ISLAM

A NEW APPROACH TO THE TEACHING OF ISLAMIC CONCEPTS AT SECONDARY SCHOOL LEVEL



Sayyed QMM Kamoonpuri, Ph.D.

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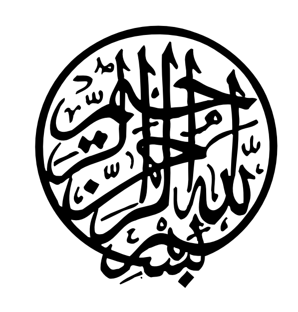
FOR SECONDARY SCHOOLS

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Dedication

This book is dedicated to my father, Allama Dr. Sayyed Mujtaba Hasan Kamoonpuri, Ex Head of the Department of Shia Theology, Aligarh Muslim University, Aligarh. It is dedicated to him because, he is the one who built the basic foundation of my perception.




Prelude

Everything in this world is changing. Not only this, the rate of change in itself is steadily changing. This change in the rate of change is an accurate measure of the true progress.

As an example, in 1962, computers could store about 40,000 bits of information. By 1980, computers could store as many as 77, 786, 000, 000 bits of information and could do 12, 000, 000, 000 calculations per second. Now the bits of information and the storing capacity of the computer is proportionally increasing. This is a sign of progress in science and technology.

Today, teachers of Islamic studies all over the world are being challenged to bring drastic change, both in teaching material as well as in teaching method. There is desperate demand that scientific approach should be applied to teach Islam, both in traditional and secular institutions. This change is important as the students are spending most of their time in modern schools and colleges.

Teachers are also being challenged by their students at all levels to demonstrate the inter-relationship of Islam and science. An attempt has been made in this book to respond to these challenges and to meet the genuine demands of our students.

It is important to consider every variety of opinion in an attempt to determine the truth. Islam is basically against blind following. This book has been written for Muslim students who are studying in secular institutions. In some colleges, like ours (Al-Muntazir Islamic Seminary), Muslim students of different sects attend the religion class together. This book is definitely in accordance with the Shia viewpoint, not because that I am Shia, but because it is the outcome of my life-long research.

Adherents of other sects should critically analyze the substance of this book to form their opinion about the Shia viewpoint. To have a good grasp of one's own viewpoint, it is necessary to understand the arguments of those with whom one disagrees. It can be said that those who do not completely understand dissenter's point of view do not fully understand their own.



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Acknowledgements

With the highest praise of Allah (SWT), the Lord of the Universe, I thank Him for helping me to accomplish this work. In fact, there is no way to acknowledge His unlimited bounties and blessings which He has showered upon me in every second of my life.
Everything in the heavens and on earth, He created, glorify Him, be it as big as the cosmos or as small as the electron.

May Allah's blessings be upon His chosen servant and Prophet, Muhammad ibne Abdillah ibne Abdi'l Muttalib, and the Commander of the Faithfuls Ali ibne abi Talib ibne Abdi'l Muttalib, and his vicegerents, the infallible Imams.

I owe a depth of gratitude to my father late Allama Dr. Sayyed Mujtaba Hasan Kamoonpuri, Ph.D., Head of the Department of Shia theology, Aligarh Muslim University, whose whole-hearted, single-minded and life-long devotion to academic pursuits has always been a great source of encouragement and inspiration to me. Undoubtedly, my mother has her own contribution of equal significance in her sphere of unlimited dimension.

I note with deep appreciation and admiration the efforts of Alhaj Akber Karim Khatau, Alhaj Mustafa Pirmuhammed and Mazahir Tejani for drawing my attention to typographic errors in the manuscript.



To the Teachers...

In modern educational establishments, like Al-Muntazir Islamic Seminary, students are familiar with scientific methods which involve empirical explanations of natural phenomena. Analytical judgment and empirical justification are the pre-requisites of Islamic faith. What is real can only be accepted to be real by reference to empirical evidence of its existence. While other kinds of explanations of Islamic concepts obviously exist, they are not attractive for the college students who are accustomed of scientific treatment of the problem.
Thus, this is an exciting opportunity to teach Islamic concepts in a college where students are being taught science subjects. This would facilitate to demonstrate the deep relationship of science and Islam.

Although the medium of instruction in our schools is English, teachers are advised to use Islamic terminology which refers to certain aspects of reality in clear and unambiguous manner. The English equivalents of Islamic terms can not adequately transform the total contents and original concept in a comprehensive way. Such precautionary measures are well maintained in science. For example, the English term for calcium carbonate is chalk, but a chemist always prefers to say calcium carbonate rather than chalk because it specifies more clearly the chemical affinity between calcium and carbon than the term chalk does.

Each chapter contains a large amount of information about the subject matter. But sometimes it becomes difficult to identify, what are the most important points and what is the core concept. To aid the teacher as well as the students, a brief section of Core Concept has been added at the end of lengthy chapters. This is not strictly a summary of the chapter; rather they are the most important points that are repeated to concentrate more.

Finally, I am obliged to mention that there are some disputed topics discussed in this book. I hope that such topics will be taught in purely academic manner and will not offend the adherent of any school of thought. These topics have been discussed in this book because they are the inseparable part of our basic faith. We have employed the rational approach rather than the conventional course, to reduce gap, to dilute confusion, and to increase awareness of facts on both sides.



Do You Know that the Scientist's Main Task is to Lay open the Startling Features of Allah's Marvelous Creations

1. If the DNA code in a single human cell were translated into English, it could fill 1000 volumes encyclopedia.

2. To grow a single pound of food, it takes 100 pounds of water.

3. 50% of medicine we use today come directly from nature.

4. Each cell of your body has about 10,000 times as many molecules as the milky way has stars.

5. The total number of nerve cells in your brain are more than the total number of atoms in the whole universe.

6. Your body has 800 bones and muscles.

7. Scientists confess, no one knows exactly how many kinds of animals, Allah Subhanu taala has created. So far, scientists have identified more than 2,000,000 different kinds of living species. Scientists estimate, there could be 20,000,000 kind of living species.

   - ✎ Scientists have discovered 1,000,000 kinds of insects, 21,000 kinds of fish, 97,000 kinds of birds, 6,500 kinds of reptiles, 4000 kinds of amphibians, and 4,500 kinds of mammals.

   - ✎ The hummingbird can fly straight up like a helicopter.

   - ✎ Arctic terns - a bird , travels 35,000 kilometers far from her home.

   - ✎ The Peregrine falcon, swoops down on its prey at a speed of more than 320 kilometers per hour.

   - ✎ Emperor penguins- have been recorded underwater at depth of almost 900 feet. They use their wings to propel themselves through the water.

8. The weight of the air around the world is more than 5,200,000,000,000,000 metric tons.

9. About 11 billion acres of land - almost a third of the earth's total land area - is used for farming.

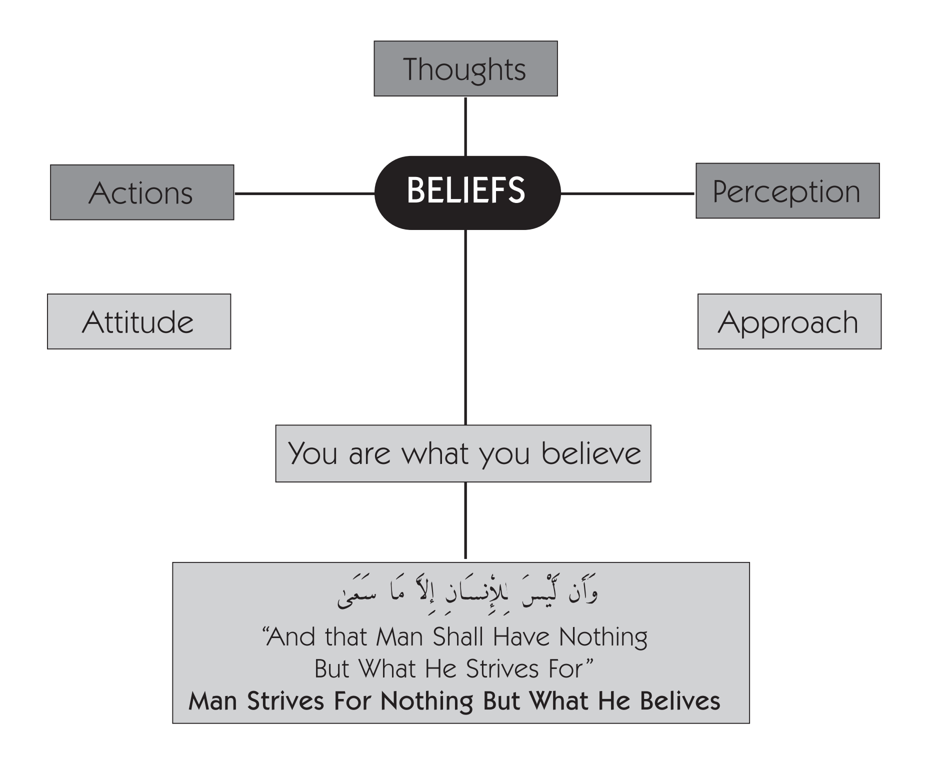
10. There are about 6,000,000,000 people living on this earth. They are all different from each other in their intellectual, psychological, physical and in many other aspects of personality.





CHAPTER 1

RELIGION



What is religion ?

Religion means a particular system of faith and worship. When we believe in something strongly and firmly, we say it is my religion. So by definition, if we do not act in accordance to our religious faith and belief, it means that we do not really believe in that religion. If we do things against the teachings of our religion then it means that we do not have faith in our religion. The Holy Quran has told us about such people.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الآخِرِ وَمَا هُم بِمُؤْمِنِينَ.

"Of the people there are some who say: we believe in Allah and the last day;' but they do not (really) believe." (2:8)

The Holy Quran does not recognise anyone as Muslim if he or she is not practising its teachings.

Thus, a true Muslim is one who follows the teachings of Islam at all times. If we are true Muslims then we should follow the laws of Islam in and out side our home, i.e. in classroom, in playground, in mosque , on streets and where ever we are.

In Islamic terminology, the word 'Deen' is used for religion. But Deen is much more

comprehensive in its magnitude than Religion. Thus, our Deen is Islam which is more than a Religion.
Unlike other religions which are confined to worship only, Islam offers:

- **a complete code of life.**
- **a code of behavior.**
- **a perfect system of social interactions.**
- **a full constitution of government.**
- **a balanced curriculam of comprehensive education.**
- **a right approach to conscious seientific exploration.**

Is religion necessary ?

There are many people in this world who do not believe in religion. They think that religion is not necessary. They give some baseless arguments in support of their assumption. For instance, they say;

1. Man knows what is good and what is bad for him. So he does not need any prophet to teach him.

2. There are many different religions in this world with entirely different teachings and contradictory concepts. Interestingly enough, all religions proclaim that they alone have all the truth while others are wrong. How can it be true?

3. Religious restrictions and commandments consume a lot of human energy and time. So religion is a barrier in progress and scientific advancement.

4. Religion does not allow us to enjoy life.

We can convincingly prove that all these arguments are totally baseless and have no substance in them.

Let us analyze the contents of each argument one by one.

1. It is true that Allah (swt) has given man marvelous brain which can identify good and bad. But still we find that people greatly differ in their judgment about good and bad things. For instance, many people appreciate nudity, drinking alcohol, gambling and many other such acts which are regarded by others as heinous crimes. Moreover, human brain has certain limits beyond which it can not perceive.
   We can know by scientific explorations what is happening on Moon, Mars, and in all other planets. But we can never know by any sophisticated technology the facts of grave and burzakh, and the events that will occur in the hereafter. For all such information, we need a prophet who has direct communication with Allah(swt), The Lord of the Universe.
   Thus, undoubtedly men are intelligent beings but they certainly need the help of prophets in almost every field of knowledge.
   We can see today that world's top scientists are doing grave mistakes just because they do not follow the teachings of the Holy prophets. There is no dispute today that scientific and technological advancement has become a threat to mankind.

Thus, human intellect is not sufficient to discover all the realities of the universe. The true religion teaches us all those things which no one can discover by his efforts.

2. It is true that there are many different religions with different teachings and none of them are true except one.
   The true religion can be discovered by everyone after research. For instance, in market we know both pure and impure, real and artificial, good and defective things are sold by the people. Everyone claims that he has the pure, real and good things which is not always correct. What do we usually do in all such cases ? Do we stop buying things because many are selling impure or defective things and everyone is claiming that he alone has the best and pure things ? Not at all. We make all possible efforts to find the shop which is selling the right things. Similarly if one realizes the importance of religion, he or she can identify the true religion after research and studies.

3. The third argument is also grossly wrong. We spend a lot of time in eating, sleeping, resting, playing and socializing with people. The consumption of time and energy in all these natural functions is quite high. But we never complain that these acts (sleeping, eating and meetings) are wasting a lot of our time and energy and therefore we should stop them in order to progress in science and technology.
   In fact, we realize that moderate eating, sleeping, and playing generate energy to do more work. Similarly worshipping Allah subhanu taala increases our potential to do more scientific work.

   A person who sincerely worships Allah(swt) with understanding will never waste his time in watching useless films, listening music, gambling in casinos or any other hopeless thing. People waste their tremendous amount of energy and time in doing the things which are prohibited in Islam.
   Thus, by following the teachings of the true religion we not only save our precious time and energy but also use them for constructive work.

4. The fourth argument is also not correct. The true religion makes our life full of pleasure. Many chronic diseases such as AIDS, cancer, and heart problems are making human life miserable. No one can enjoy life with fear that he can be the next victim of any of these killing diseases. But the true followers of the true religion have no fear. They know that life in this world is temporary and ultimately they have to leave this world for another permanent world.
   Thus, for a purposeful and prosperous life religion is essential. However, the choice of a wrong religion can destroy the life here and here-after.

Finally, we can prove that religion is necessary by analyzing ourselves. We have a natural instinct to know about ourselves. We can feel this urge in times when we are free of external pressures. For instance, it has been observed in many cases of serious car accidents, that when the unconscious person recovers, he instantly asks many questions to the people standing around him. He asks; where I am ? How I came here ? Who brought me here ? What has happened to me ? Am I safe ?
All such questions clearly show that man has a natural instinct to know: from where he has come and where he has to go finally. The true religion has the correct answers to these questions. If anyone is ignoring these questions then it means that he is insensible.

This is what Ammr-ul-momineen Hazrat Ali (as) said in one of his sermons ;

" People are sleeping, they will awake after their death."

The true religion tells us many things which we can never know from any other source. For instance, Islam gives us correct answers of the following difficult questions :

- **Who has created the universe ?**
- **Who has created the millions of types of living species ?**
- **Who has made humans superior over all the creatures?**
- **Why has He created us ?**

No one can know how the universe and every thing in it has come into existence. What scientists tell us about the origin of the universe and the living creatures is their guesswork. This is the reason that there are many different theories in science with entirely different explanations. For instance, Big-bang theory, Steady state theory, and theory of evolution give different stories about the existence of the universe. Until today, no scientist can say with certainty that he really knows about the origin of the universe and life.

But the holy Quran tell us very clearly about the origin of the universe.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ
وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ ﴿٥﴾

"He (Allah) created the heavens and the universe..... He makes the night overlaps the day and the day overlaps the night. He has subjected the sun and the moon to His laws. Each follows the course for a fixed time ———- Is not He the Exalted in Power - HE Who forgives again and again. (39:5)

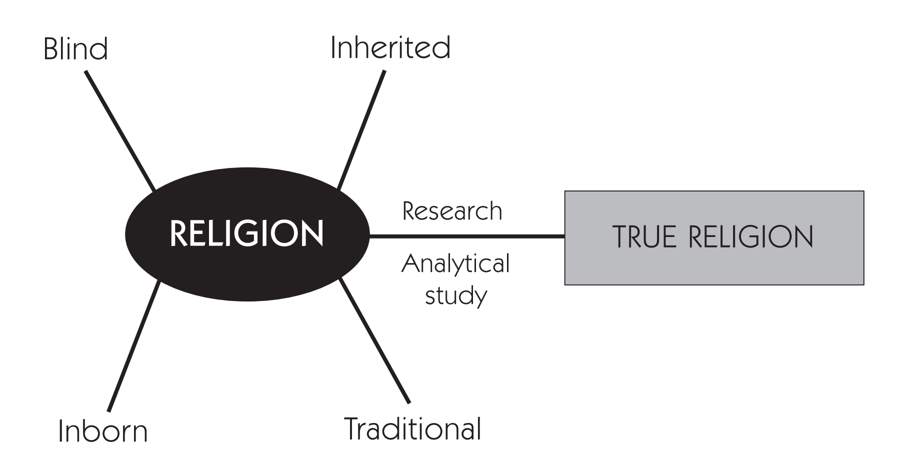
✎ CORE CONCEPT.

The basic aim of this lesson is to equip you to fight intellectually with the false propaganda of the West which they have been tactfully doing against the religion. The students should realize that religion is a necessity of life



CHAPTER 2

HOW TO IDENTIFY THE TRUE RELIGION



Is it not rational to test your faith?

There are thousands of religions in the world.The major religions which have a large number of followers are Judaism, Christianity, Confucianism, Zoroastrianism, Hinduism, Buddhism, Jainism, Taoism, Shintoism, and Sikhism.

How can we identify the true religion when the adherents of all religions claim that their's is the true one?
This is not difficult. One can search the true religion from the bulk of religions if he is sincere in his research and investigation.
For instance, If you study all the major religions of the world, the outcome of your unprejudiced research would be as follows:

A. Islam is the only religion which agrees with the human nature.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

Allah's handiwork according to the pattern on which He has made mankind: (30:30).

For example, The engineers always try to foresee student's concerns in such areas as safety and the environment when they plan to design school buildings. Similarly the laws of Islam are made by Allah Subhanahu taala according to the pattern on which He has created the human beings and the environment in which they were planed to live.

B. Islam is the only religion which never collides with any of the cosmic laws.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ
مِن تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾
ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئاً وَهُوَ حَسِيرٌ ﴿٤﴾

He Who created the seven heavens one above another: Do you see any fault in the work of Merciful? Turn up your eyes: Can you detect any rift? Then look once more and yet again: your eyes will in the end grow dim and weary. (67:3-4)

The perfect order and harmony in the vast space, visible and invisible to us, following precise laws of motion, proves absolute unity and supreme authority of a single creator.

The multiple laws of nature are closely connected with each other in the continuous working of the universe. There is no gap, no overlapping nor discontinuity. This phenomenon is one of the signs of the unity of the creator. Thus, the laws of religion and laws of cosmos have the same origin and therefore the question of collision does not arise.

C. Islam is the only religion which gives strong emphasis on pondering, reasoning and rational thinking. Islam demands its followers to understand the Holy Quran and then show its applications in practical life. Quran has repeatedly advised the Muslims to ponder, to reflect and to understand its message. Quran has made it very clear that it is addressing to only those people who are intellectuals.

كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ
كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

"Thus do We explain the signs in detail for those who understand (7:32)
Thus do We detail our message for people who have knowledge (7:32)
Here are signs for people who are wise (30:28)
Verily there are signs for people who reflect (39:42)
Verily in this are signs for people endued with intelligence. (13:3)

Quran was revealed in Arabic which was the language of Arabs.

إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

We have revealed (Quran) in Arabic so that you may understand (12:2)

Soon after the introduction of Islam in non-Arab countries, the people of that countries translated it into their own language. Many people learned Arabic just to understand Quran.

Christians and Jews who live in English speaking countries also needed a translation of the Bible. But the first English translation of the Bible appeared in the 1380's. Martin Luther translated Bible into German language in 1534.
Why the Bible was translated so late into the language of the people? Because the evangelists never allowed to arrange translations and discouraged people to read it in their own language.

Similarly in Hindus, a special group of people known as Brahmans were allowed to read the religious books.

D. Islam is the only religion which totally rejects blind following and irrational arguments.

This is a clear sign of a true religion. Quran has condemned those people who follow the footsteps of their forefathers without understanding.

E. Islam is the only religion which never imposes its beliefs on someone to accept it whether or not it appeals to him. Islam demands full understanding of the core concepts before one accepts it

لاَ إِكْرَاهَ فِي الدِّينِ

"there be no compulsion in religion" (2:256)

There is no need of applying any kind of force or pressure on some one to accept Islam. The logical teachings of Islam attracts people exactly as magnet attracts iron by its innate nature

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ
لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

"soon will We show them our signs in the Regions (of the earth and heavens) and in their own souls, untill it become manifest to them that this is the truth."(41:53)

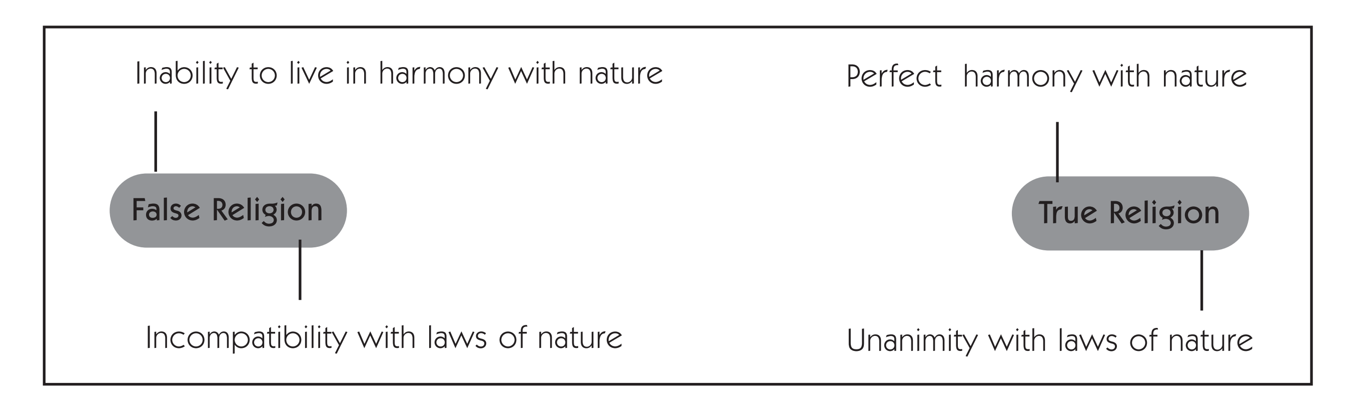
Thus, we know many people in the world who have discovered the true religion by their sincere efforts. One such great man was Salman Farsi.
Salman el-Farsi was born in Iran. All his family members and fellow citizens were either Christians or Zoroastrians. Salman was also taught by his parents the basic beliefs and principles of Zoroastrianism. But Salman was not satisfied with Zoroastrism. History tells us that Salman accepted and rejected one religion after the other but remained displeased until he met the Holy Prophet and embraced Islam. Salman was extremely happy and satisfied after meeting the Holy Prophet and discovering the true religion.

Similarly many Hindus, Christians, Jews and adherents of other religions have accepted Islam after their sincere research. We have a long list of such converts. Let me give you one example of our time.

Dr. Maurice Bucaille, a famous French surgeon of our times, is one of them who has accepted Islam after his deep research in the Holy Quran. Dr. Bucaille was a Christian by birth. He wrote a book The Bible, The Quran and Science in which he has scientifically proved that Islam is the only true religion in the world.

Many other learned people have rejected their false religion but could not procure the absolute truth. One such genius was Bertrand Russell. He is ranked by the historians among the greatest philosophers and mathematicians of the 1900's. He has also been called the most important logician (expert in logic) since the ancient Greek philosopher Aristotle. Russell was a born Christian but rejected his faith in Christianity. He wrote a book, Why I Am Not a Christian (1927), in which he has exposed the irrationality of his former faith. Russell is an example of spoiled genius. He had detected the falsehood but could not discover the truth.

The Basic rules of the Judgment.



It is not difficult to ascertain the identity of the true religion and to distinguish it from the false religion.
If we fairly examine the basic concepts and teachings of different religions then we can choose the true religion and reject the untrue religion.
Following are the three basic rules of scrutinizing the religion in order to identify the true and false nature of the religions.

1- Compatibility with the Natural laws.
2- Unanimity with biological laws.
3- Comprehensive in contents.

Compatibility with the Natural laws.

The true religion will never clash with the laws of nature.
It is quite obvious. Because if the religion is from God, Who is the sole creator of the universe, then there should not be any conflict between the cosmic laws and the teachings of that religion, as both have the same origin.

A conflict will certainly arise between the principles of religion and the natural laws working in the universe, if the religion is not from The Master of the Universe, Who has made the laws of universe.

Today, the basic structure of all religions, except Islam, has been shattered by the bombardment of scientific researchers.

The truth of the Nature discovered by the scientists have nakedly exposed the falsehood of fictitious religions.

The polytheistic religions preaching the worshipping of sun, moon, stars, animals and thousands of other such gods can not survive now. The edifice of polytheism has totally collapsed after the discoveries of scientific truths. In 1969, the Apollo 11 and Apollo 12 astronauts landed on the head of the god (moon) of the polytheists. That was the most shameful day for all the worshippers of moon, when one of their gods was under the feet of man.
Science has dishonored almost all the gods of the polytheists by disclosing their reality.

The pioneer of modern scientific adventures is Prophet Muhammad (sws), who cleared the space for moon landing 1400 years ago. History tells us how the Holy Prophet (sws) smashed the whole structure of symbolic gods, which were being worshipped by people. A sincere study can prove that all religions, except Islam, have a direct collision with the established facts of science. Dr. Maurice Bucaille has identified several scientific blunders in the Bible. He has also certified that there is not a single scientific error in the Holy Quran. Thus, scientific analysis of the religion is an unbiased and reliable approach of identifying the genuine and false religion.

Unanimity with the biological laws.

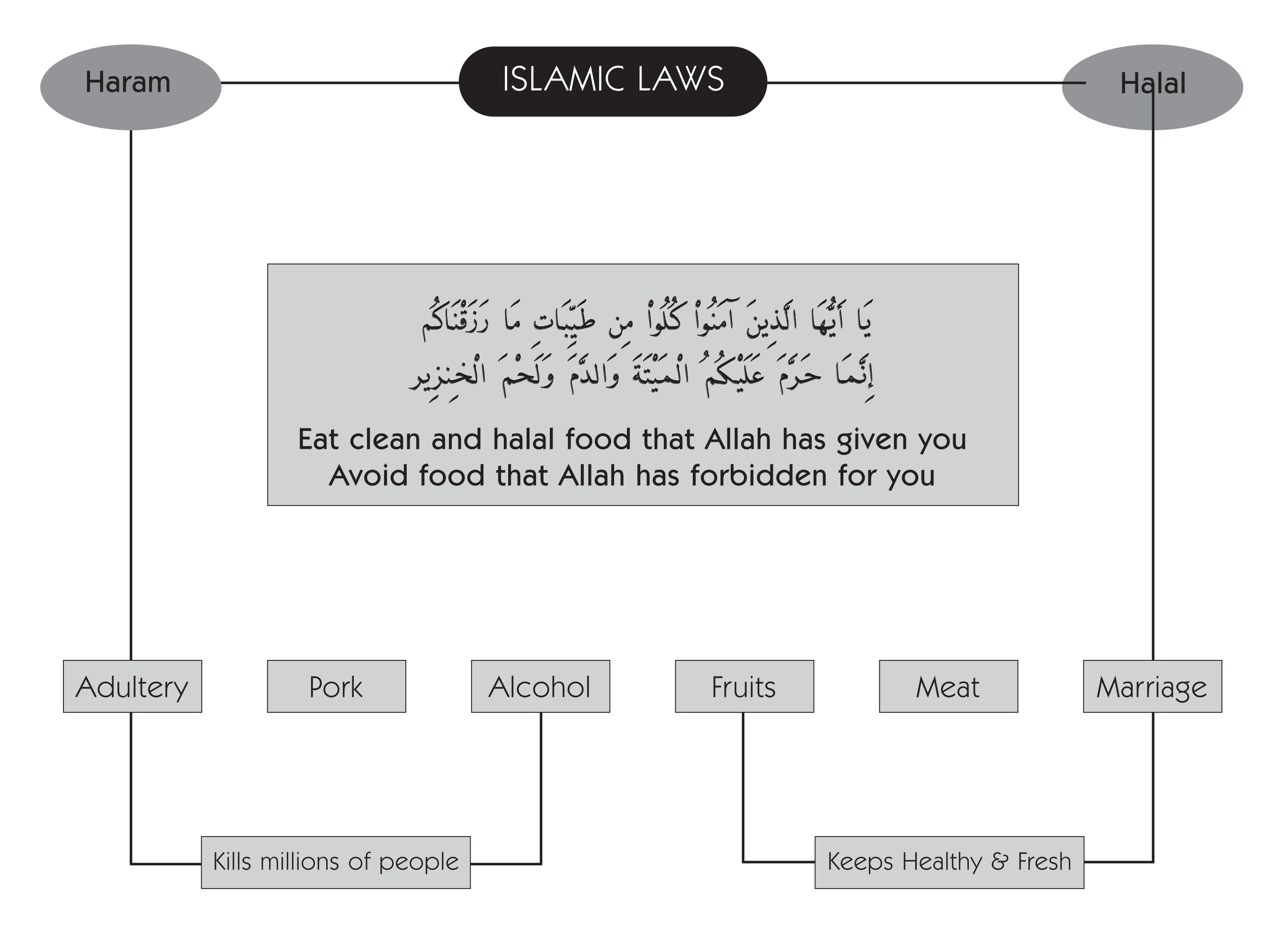
Another important distinctive characteristic of the true religion is that its basic principles shows a complete unanimity with the biological laws of life.
If the religion is truly from God, Who is the creator of man, then the religious precept must comply with the natural demands of human body.
This rule also invalidates all religions except Islam.

Islam is the only religion which not only allows but educates its followers to take the maximum benefits from the Nature. The Halal and Haram of Islam do not stop us to enjoy anything but regulate our natural instincts to take the full advantage of the uncountable blessings of Allah Subhanu taala. The Holy Quran has made it very clear in the following verse.
“Say: Who has forbidden the beautiful (gifts) of Allah, which He has produced for His

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِيَ أَخْرَجَ لِعِبَادِهِ وَالْطَّيِّبَاتِ
مِنَ الرِّزْقِ قُلْ هِي لِلَّذِينَ آمَنُواْ فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ(٣٢)

servants, and the things, clean and pure, (which He has provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment”(7:32)

In fact, Quran has condemned those people who unnecessarily avoid halal things and make their life miserable. However, Islam certainly demands from its adherants to exercise self-discipline and avoid what is forbidden even if it attracts them.



Other religions either totally suppress the genuine demands of the body and society or leave them totally free to exhaust their precious energy in the abundance of vast Nature.
A few examples of this kind are being cited here to show a marked difference between the Divine religion and man-made laws.

Celibacy

Celibacy means to refrain from lawful sexual relations for religious reasons, i.e., not to marry for the sake of God's pleasure.

Christian and Buddhist monks and nuns view celibacy as a religious ideal. By law, all Roman Catholic priests must remain celibate i.e. they must remain unmarried throughout their lives. In Eastern Churches, married men can become priests, but bishops must practice celibacy.

One can ask a valid question: why the pope, bishops, nuns, who also have the natural sexual desires like other human beings, are not allowed by the religion to marry ?
If marriage displeases God, then why has He created the whole system of sexual reproduction? Why all living creatures including humans have been created by God with special sex organs to perform the sexual act?
If God does not approve of sexual relations for men and women, then why the basic process by which God has created more and more humans entirely depends on sexual relationship. The reproductive systems of males and females in humans and in other kinds of living species have been specially designed by God to produce, nourish, and develop their respective offspring.

If the ideology of celibacy were to be an ideal example to be followed by mankind as a manifestation of their devotion towards God, then it would seriously repress the Divine Scheme of creation.
If all the adherents of Christianity follow the lifestyle of Pope, who must be regarded by his followers as the most ideal person, then the whole Christian world would be wiped out within one generation. Also, all Christians recognize Hazrat Ibrahim (as), Hazrat Musa (as) and many other prophets as messengers of God. All these prophets had wives and children. Thus, this religious practice of Christianity and Buddhism brings a direct collision with God's plan and His mechanism of pro-creation. This is an antithesis of Divine Religion.
Islam not only allows the marriage institution but puts special emphasis on it.

The Holy Quran says;

فَانكِحُواْ مَا طَابَ لَكُم مِّنَ النِّسَاء

"Marry women of your choice". (4:3)

The Holy Prophet (sws) has shown disapproval of remaining unmarried or delaying marriage unnecessarily.

The Prophet has said :
"Marriage is my sunnat whosoever diverts from my sunnat is not of me."

There are many other hadith of the Holy Prophet (sws) and Imams to this effect.

Slaughtering of animals

Similarly, Hindus, Jains, and Buddhists do not eat meat and consider slaughtering of animals for their meat as cruel and inhuman. We can analyze it rationally whether slaughtering of animals is cruelty or not.
We know that there are many animals that eat chiefly meat (Carnivos). Such animals have an inborn tendency and biological make-up to prey on plant-eating animals (herbivores). God has given these animals extremely sharp bladelike shearing teeth, strong jaw muscles and other necessary facilities of hunting. If hunting, slaughtering and eating of meat is a cruel and barbarous act then why the Most Kind and Merciful God has created carnivores which can not eat anything except meat.

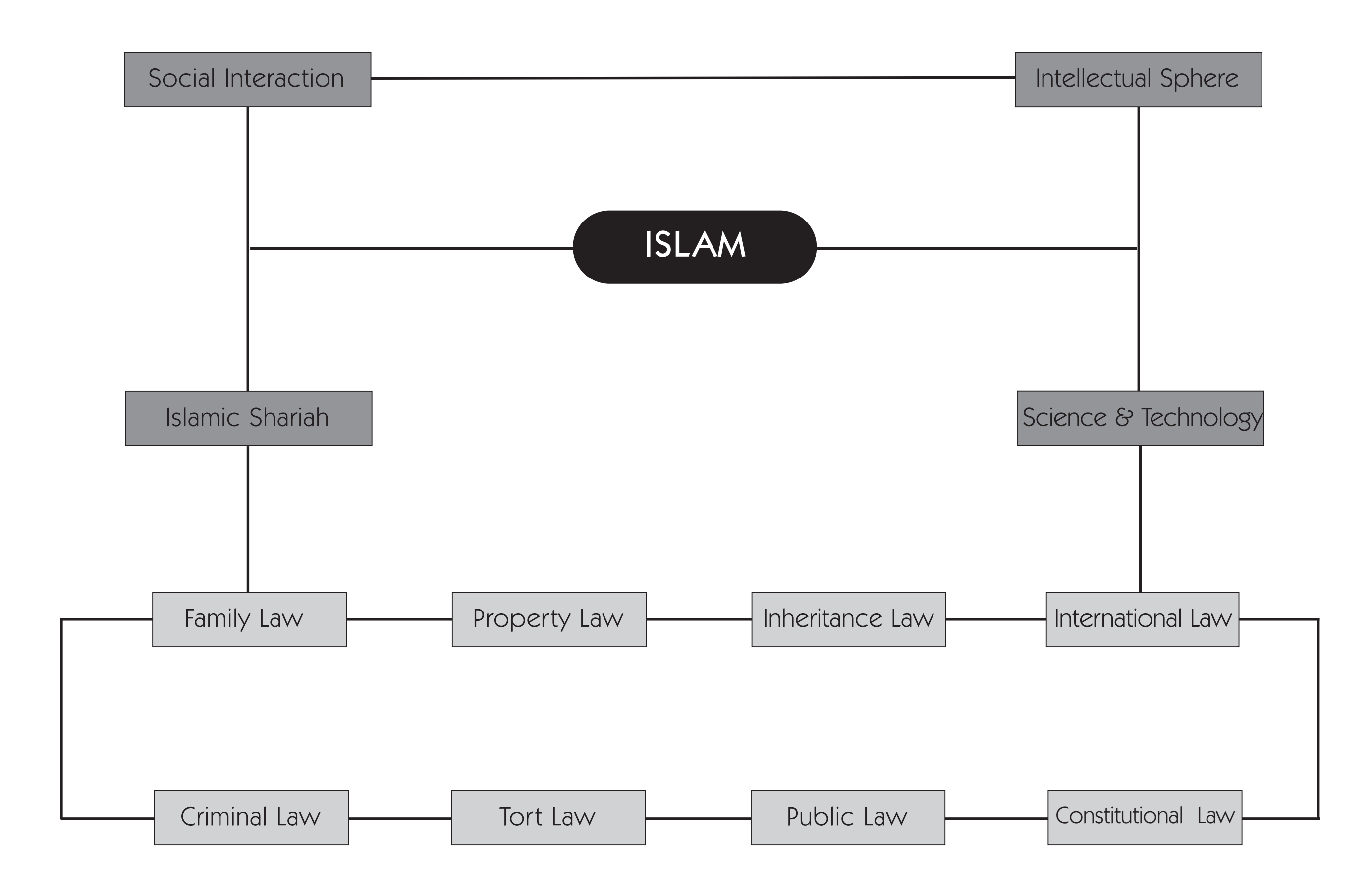
Millions of goats, sheep and cows are being slaughtered every day for eating purposes. But there has never been any shortage of these halal animals.Thus, eating meat can not be regarded as a barbaric act. However, Islam stresses on moderate eating of animals meat and strictly maintains regulation regarding the welfare of all living species.

Comprehensiveness of the religion

Lastly, the true Divine religion can easily be recognised by its ability to guide the mankind in each and every sphere of his life.

The war between Islam and the adherents of all other religion is on the issue of comprehensiveness of Islamic teachings.
They argue that religion is a private thing and it should not come out to interfere with the social and official works. Several times a practicing Muslim encounters such provoking remarks; Don't bring your religion in office, please keep it in the mosque or in your house. These people do not know one basic thing about Islam and that is the comprehensive nature of Islam. Unlike other religion, Islam covers each and every aspect of human life and therefore demands its followers to observe its teaching in every sphere of their life.

Thus, a careful analysis of religions can help every person of rational thinking to differentiate between the true and untrue religion



✎ **<u>CORE CONCEPT</u>**

The aim of this lesson is to enable you to identify your faith in a rational way. Blind following and inheriting the father's religion without real understanding of the faith has no value in Islam. The primary criterion of Emaan laid down by the Holy Quran is: to testify and intellectually recognize the basic contents of the faith. The fulfillment of this basic condition demands sincere efforts to acquire useful knowledge and to do some research. This is why, acquisition of knowledge is compulsory for every male and female Muslim.



CHAPTER 3

BENEFITS OF THE TRUE RELIGION

The benefits of the true religion are numerous. The person who has no religion or has chosen a wrong religion is the biggest loser. Nothing can compensate this loss.

We find many disbelievers around us who have wealth, power, and property. Many people think that they are the most fortunate people in the world. But there were many people like them in the past who are now dead. Every person knows without any doubt that they have left all their wealth, power and honour which they were enjoying during their lifetime. So death is the end of every material and worldly thing.

The Holy Quran has revealed this truth in the following verses.

كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾
كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾

"How many gardens, how many fountains they left behind them; and cornfields, and noble palaces, and good things in which they took delight. Thus (it was), and we made other people inherit all that. Neither heaven nor earth shed tears for them, nor were they reprieved". (44:25-29)

يَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ o

"O believers : Shall I command you to a bargain that will save you from a miserable infliction ? Have faith in Allah and His apostle and that you strive to your utmost in the cause of Allah with your wealth and your persons, that will be the best for you, if you but knew it. He will forgive you your sins and admit you to gardens watered by running streams. He will lodge you in pleasant mansions in gardens of eternity; that is indeed the supreme achievement." (61:10-12)

The holy Quran has repeatedly warned us that every thing which we possess in this world will be left behind. The intelligent people are those who purchase the prosperity that can remain with them even after their death. A man of understanding, even if he is not Muslim, can perceive it.

Jean-jacques Rousseau (1712-1778), a great French philosopher and most important writer of the Age of Reason, has given some words of wisdom, when he wrote to his son about the reality of this worldly life:

"I know that I am destined to die; then, should I create attachment for myself in this world ? In a world where all things are changing and passing, I myself will soon become non-existent. Of what use to me are attachments? Emile, my son, if I lose you, what will be left for me? I must nonetheless prepare myself for such an intolerable eventuality, because no

one can assure me that I will die before you. So if you wish to live happily and rationally, attach your heart only to beauties that are imperishable; try to limit your desires and hold duty in higher esteem than all else. Seek only those things that do not violate the law of morality, and accustom yourself to losing things without distress. Accept nothing, unless your conscience permits you. If you do all of this, you will surely be happy, and not become over attached to anything on earth”.

Rousseau was not a Muslim but was inspired by Islamic philosophy. A man of this thinking can command his people to bring revolution. Rousseau’s philosophy motivated the people of his time that led to the French Revolution.

Now let us point out some of the discernible benefits of the true religion.

Religion imparts a consciousness of the self-esteem.

From Islamic point of view, all human beings are born as Muslims, it is their parents who make them Hindus, Christians, Jews or pagans.
There are more than 2 millions kinds of living creatures and out of them men are the most supreme beings.

The first and foremost duty of man is to know its rank and status in the world of creation. It is then, he can maintain his position and can go further in his evolutionary growth and development.

Quran and hadith are the only reliable source of knowing the origin of mankind. It is important to note that Quran has given a special emphasis to reveal the real position of man for his self-recognition.

Announcement of Divine Deputyship.

Allah Subhanu taala has appointed man as His vicegerent on the earth.
Quran says:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ
دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

“It is He who has appointed you vicegerent on the earth and exalted some of you in rank above others, so that He may test you by means of what he has given you.” (6:165)

The coronation ceremony of man.

Allah arranged a special coronation ceremony in which the entire existing creatures of that time were asked to attend it. The participants who were mostly the angels, were then ordered by Allah Subhanu taala, to bow down before Adam- the symbolic representative of mankind.

Quran says;

وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ 0 فَإِذَا سَوَّيْتُهُ
وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُواْ لَهُ سَاجِدِينَ 0 فَسَجَدَ الْمَلآئِكَةُ كُلُّهُمْ أَجْمَعُونَ 0 إِلاَّ إِبْلِيسَ
أَبَىٰ أَن يَكُونَ مَعَ السَّاجِدِينَ 0 قَالَ يَا إِبْلِيسُ مَا لَكَ أَلاَّ تَكُونَ مَعَ السَّاجِدِينَ 0 قَالَ
لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ 0 قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

"Behold; your Lord said to the angels: I am about to create Man, from sounding clay from mud molded in. When I fashion him and breathe into him of My spirit, kneel down and prostrate yourself before him; All the angels prostrated themselves, except Satan, who refused to be one of those who prostrated themselves" (15:28-29-34)

All the angels and the archangel respectfully followed the command of Allah Subhanu Taala and prostrated, except Satan (a Jinn), who was then disgracefully ousted from the paradise on his noncompliance of the Divine Command.
Quran further explains the status of man and the facilities and favors with which he has been bestowed by The Lord of The Worlds

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ
وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلاً

"Indeed We have honored the children of Adam. We have put the land and the sea under their control, provided them good livelihood and have definitely given them superiority above many of our creatures." (17:70)

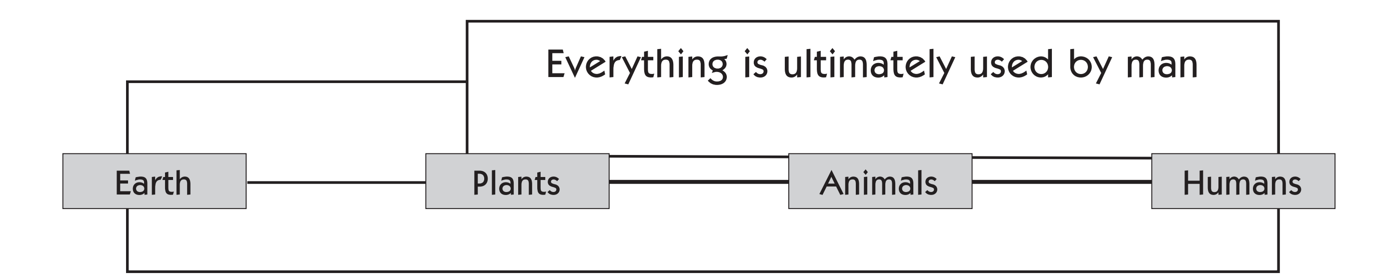
أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

"Have you not seen that Allah has put at your service whatever there is in the heavens and the earth." (31:20)

"It is He who has made the earth subservient to you. so walk about in its regions and eat what Allah has produced." (67:15)

Quran tells us that man has the highest rank among all the creatures of Allah.

وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ



Man has been given the power to rule the world. Everything in the universe is for him.

What Quran had said 1400 years ago is proved now. We see that man is taking the maximum advantage of Allah's creations. He is ruling the world. Animals, plants, mountains, and even the moon and planets are under his full use. This is a great honor.

But the scientists of today classify man among the animals. Biologists say that human beings belong to the class of animals called mammals which includes dogs, cats, donkeys, monkeys and all other animals.
Of course, when the man considers himself a descendant of monkey, then one should not be surprised if he behaves like the beasts.
This sense of inferiority complex has developed because they do not have a religion that can inspire them to know their real status. The consequences of undermining the status of man is that after rising to the height of moon, man is still low as he was in his primitive age.

Thus, the first and foremost task for every human being is to know his status and position in the creation of Allah Subhanahu taala. After recognizing himself, he will be able to understand the purpose of his creation and the cause of his supremacy and great Divine favors. Without the recognition of man's reality and his real status, all human endeavors and efforts, be they scientific or spiritual, will be futile and bottomless.

The Holy Imam Hazrat Ali(as) has told this truth in many different ways.

- **"Whoever recognizes himself has recognized his Lord."**
- **"I am surprised at one who seeks what he has lost while he has lost himself and does not search for it."**
- **"The ultimate point of knowledge is for man to reach self-recognition."**

Thus, religion is the only reliable source of self awareness, which is prior to all other issues that concern man.

Religion offers peace and tranquillity.

Many scientists do not believe in God and say that no one has created human beings or anything that we know in the universe. The net result of this misleading assumption would be that universe and everything in it is purposeless. In fact, this is what the modern scientists do believe and eventually tend to preach:
No God, which precisely means — no religion — no purpose — no objective — no destination.

They deny everything all in all.
A person who believes in true religion, which accurately tells about the life-after-death, will have a correct perception of his life. Eventually it would illuminate the mind to discover the real purpose of life. Thus, the inevitable outcome of this belief would be ;

- he will exhaust all his energy for that preparation.
- he will sacrifice anything and everything on demand as he has knowledge of full reward.
- he will never make mistakes in identifying the real nature of things.
- he will never feel defeated if he loses any worldly thing.

Such a sensible person will live peacefully and will allow others to live with peace.

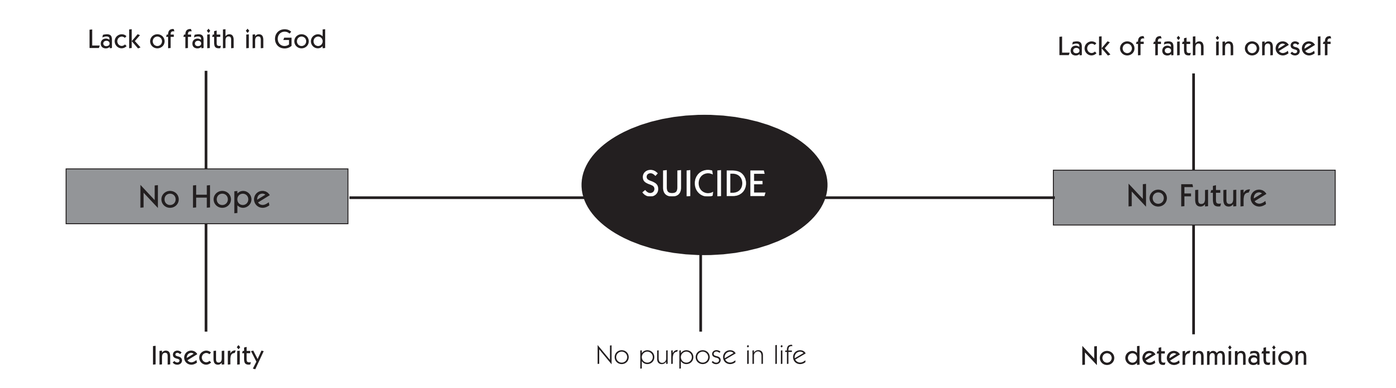
Today, the most technologically advanced world has everything but not peace. We all know very well that we can not enjoy anything if we don't have peace of mind.

Those who do not believe in life after death, are killing each other to get hold of everything. This is happening in this world at all levels.
Thus, the benefit of true religion is that it offers peace and tranquillity in this world as well as hereafter.

Religion offers a sense of security.

Apparently it seems that the people in the West, who do not believe in religion, are the most satisfied people. But according to one report published in the Times International magazine, 28,000 people in the United States, 25,000 people in Switzerland and the same number of people in Japan commit suicide every year. The US suicide rate is increasing steadily since the late 1950's. The majority of the people who commit suicide are old people, young adults and teen-agers. 75% of them are males.

In 1980, the best selling book in Japan was **"How to commit suicide"**. In this book, the author has designed different postures of committing suicide. The large sale of this book precisely shows that a large number of people in Japan are inclined to commit suicide. The possibilities are that they might commit suicide in future.



Why people commit suicide?

A question arises, why people living in well-off and rich countries are committing suicide?

These countries have relatively less economical, social, and political problems comparing with Third World countries such as India, Pakistan and Bangladesh.
The report says that the most common cause of suicide is a sense of insecurity. But we know that in these developed countries, most of the people are well-to-do, and also the governments have a variety of security schemes and agencies to look after the general welfare of the people.
Then, why do these people develop feelings of insecurity that eventually lead them to commit suicide?

A Psychologist gave a beautiful explanation.
He says that we all human beings are naturally accustomed of a special kind of security. Lack of faith in God and aimlessness of life trigger the sense of insecurity which generates depression and eventually leads to kill oneself to get rid of that unknown fear. This is the reason that thousands of people are committing suicides and murder due to their inner frustration and sense of insecurity.

Thus, a true religion is the only solution of depression and insecurity.
Quran confirms that the real peace of mind can only be achieved by the intellectual remembrance of Allah.

الَّذِينَ آمَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللّهِ أَلاَ بِذِكْرِ اللّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt, in the remembrance of Allah, do hearts find satisfaction. (13:28)

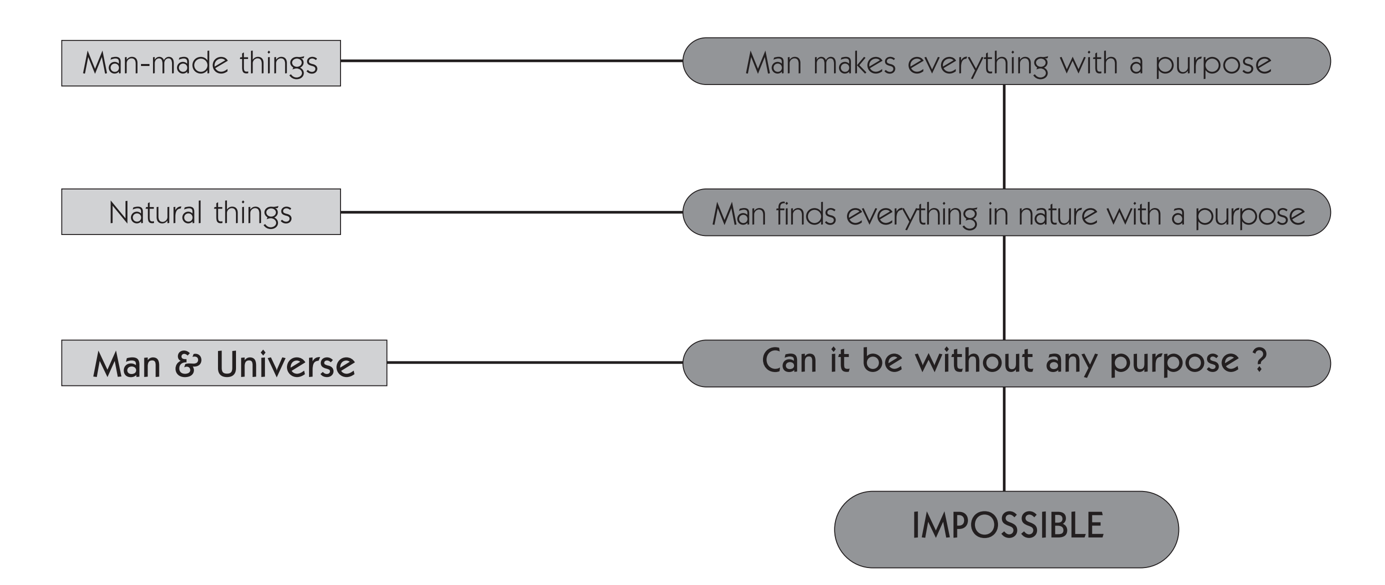
A child feels complete sense of security when he finds himself near to his mother. It is because of child's strong belief that his mother will save him from all disasters. The innocent child does not know this fact that his mother loves him but can not save him in all circumstances.

It is only God Who loves us (as He is the one who creates love for the child in the mother's heart), and also He is All-Mighty.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ فَلْيَسْتَجِيبُواْ لِي وَلْيُؤْمِنُواْ بِي لَعَلَّهُمْ يَرْشُدُونَ O

"And when My servants ask you concerning me, then surely I am near; I answer the prayer of the supplicant when he calls on Me." (2:186)

Religion gives a purpose in life.



As we know that a large number of scientists do not believe in God and consider man an accidental product of nature. Eventually for them, man has no purpose in life except what he sets for himself. But their assumption goes totally against their own findings.

Let us see how these so-called learned people contradict themselves.
The medical scientists have studied each and every part of the human body. They now know the whole organization of the body, from its smallest parts to the largest ones. On the basis of these studies they say that the human body is made up of trillions of cells. These cells are of many kinds such as blood cells, muscle cells, and nerve cells. Each kind of cell has special features and some particular job.
Then there are special highly sophisticated organs such as heart, kidney, lungs, liver etc. All these organs have special functions and well defined purpose of their being.

A question should be asked to these medical researchers who themselves have disclosed these facts.
That if every cell and every organ in the human body has special work to do, then what is the special work of the whole human body.
Is it wise to assume that, all cells of the body and the organs, have a purpose and a job, but the human beings who are made up of these cells and organs have no well defined purpose.

Thus, a man of average intelligence will agree that when every organ of the body has been given a special assignment, then humans must also have a special purpose of life.

The Holy Quran educates us precisely the Divine purpose of creation and aims and objectives of every human being. Those who serve the purpose and do their duties are said to have a meaningful life.

وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُون

I have only created Jinns and Men that they should worship Me. I demand no sustenance from them, nor I ask that they should feed Me. (51:56)

Thus, Allah Subhanahu taala has given us a perfect body in which each and every cell and organ tirelessly serves us. In our body, millions of sophisticated machines are working for us to fulfill our demands and keep us active and alive. Millions of pages will be required to describe the functions and activities of these machines that serve us round the clock. A student of medicine spends five to seven years just to acquire knowledge of the functions of these organs. Briefly, we describe here the functions of just some of the vital organs.

- The lungs provides the body with oxygen and simultaneously rids the body of carbon dioxide.

- The heart which is a powerful pump, beats 100,000 times each day as it pump 4.5 litres blood per minute throughout the body.

- The digestive system breaks down the food we eat into simple substances that the cells can use.

- The urinary system removes unwanted things from the blood and flushes them from the body.

- The nervous system regulates and coordinates the activities of all the system of the body and enables the body to adjust to changes that occur within itself and in surroundings.

- The endocrine system controls body functions by producing hormones which work as chemical messengers.

- The lymphatic system consists of a network of tubes carrying a clear, watery fluid called lymph. It baths and nourishes the cells of the body tissues.

- The immune system protects the body at all times from the disease- producing bacteria, viruses and other kinds of harmful substances. The specialized cells resist and destroy all kinds of invaders that can become a threat to our health.

Now a sensitive mind should think that how obediently an instrumental team of workers in our body is serving us all the time like obedient slaves. We should ask ourselves, are we not obliged to serve the Lord, Allah Subhanahu Taala, who has created them and made them our free servant.

The scientists, who have observed this remarkable organization in the body with their naked eyes and still deny the existence of God are fit for nothing but the hell-fire, where they should live for ever to see the result of their acute ignorance and indescribable ungratefulness.

Those who do not believe in the Divine Creator will remain unfit to accomplish the purpose of their creation. This means that such people are totally valueless whether they are world's top scientists or presidents or richest men. Every thing they possess is worthless for them because they will lose it one day for ever.

The Holy Quran has described the worthlessness of such works.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ
مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ

"As for the unbelievers (non-Muslim or Muslim just by name), their works (all remarkable scientific achievements) are like a mirage in a desert. The thirsty traveler thinks it water, but when he comes near he finds that it is nothing. He finds Allah there, who pays him back in full. swift is Allah's reckoning." (24:39)

Thus all world's top scientists, Head of States, Prime Ministers, and wealthy people who seem to be very great and astounding personalities are like a mirage in a desert if they don't believe in God and His commandments.

✎ **CORE CONCEPT**

The religion should not be just a trademark of a person. If a person follows a particular religion, he must see the benefits of that religion in his life.
Today, scientists are studying each and every part of the human body just to know their purpose and specific function. They know that every organ has a special role to play in the body. Is it not the height of the craziness that the same scientists who strongly believe that every organ in the body has a particular purpose, do not recognize any definite purpose of the whole human personality.

Thus, denying the existence of God means denying everything. Man has been created in the nature of sensing the existence of his Creator. This sensing is by itself a religion. Islam is a religion which interpreates this natural sensing in human language.

CHAPTER 4

ISLAM - THE ONLY TRUE RELIGION

Islam is the only true Divine religion.

Though the followers of every religion say that their religion is the only true religion, but none other than Muslims can prove it rationally.

Let's give some strong points in support of our belief that no one can disprove them on valid grounds.

1. Muslims never claim that Islam is a new religion, but believe that it is the first and the oldest religion which was revealed to the first man and the first Prophet, Adam (as) who arrived on the planet earth by the order of Allah Subhanahu taala.

2. Muslims believe in the basic teachings of Prophet Ibrahim (as), Prophet Musa (as), Prophet Isa (as) and assert that Prophet Muhammed was the last prophet of all prophets who testified and completed the Divine message. i.e. all prophets from Hazrat Adam (as) to Hazrat Muhammad (sws) have the same basic beliefs.

3. The Holy Quran is the only Divine book which is present in its original form and has never been slightly changed or adulterated or corrupted in anyway. No other book claimed as Divine book is available in its original form or in the same language in which it was revealed.

4. Islam covers each and every aspect of human life and gives complete guidance in every field of human interest. It has complete code of perfect life. No other religion has such complete course of social laws.

5. The basic beliefs and social laws of Islam never collide with each other. Also, the basic beliefs and fundamental teachings of Islam and the established facts of science show compatibility with each other. This is not true with any other religion of the world.

6. Islam tells us very clearly, from where we have come, why we are here, and where we will ultimately go. Islam clearly defines the aim of our creation and the purpose of our life. All other religions do not answer these basic questions so clearly.

7. Islam is the only true monotheistic religion which teaches us to believe in the absolute oneness of God.
   Christians claim that they believe in one God but they also believe in trinity, i.e. they say 1+1+1 =1 which is not correct. Similarly Hindus claim that they also believe in one God but they worship many gods.

We shall now prove that the original teachings of Judaism, Christianity and many other religions testify the basic beliefs of Islam. These religions are now different because they have been changed by the people to fulfill their selfish demands.

The original Judaism and Christianity verify Islam

- **Followers of Judaism are known as Jews.**
  Judaism in its original form was nothing but Islam. Jews still believe in Hazrat Moosa (Moses) who was a true messenger of Allah.

The name of Hazrat Musa (as) has appeared 136 times in 37 different chapters of the Holy Quran. Hazrat Moosa (as) is among the five great prophets. Allah Subhanahu taala has admired his sincere efforts and great contribution in the Quran.

وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولاً نَّبِيًّا

And mention in the Book Musa. For He (Hazrat Musa) was an apostle, a prophet , and a chosen man. (19:51)

Hazrat Musa (as) preached to his nation, the Ten Commandments, which are described in the Holy Quran. He taught his people that, There is no god except Allah and I (Musa) am His messenger.
Just as the Holy Quran was revealed to Prophet Muhammad (sws), Torah (Taurait) was revealed to Hazrat Musa (as). Quran has confirmed that Taurat was a true Divine book which was revealed to the Prophet Musa (as).

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَاةَ وَالإِنجِيلَ ﴿٣﴾

"He has revealed to you the Book with the truth, confirming what preceded it; and he has already revealed the Torah (Laws of Moses) and the Gospel (of Jesus) for the guidance of mankind, and the distinction between right and wrong." (3:3)

إِنَّا أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًىٰ وَنُورٌ

"It was We who revealed the Torah (law to Moosa): therein was guidance and light". (5:44)

But today the religious book of Jews, the first five books of the Bible, which is called the Pentateuch or the Old Testament or the Torah, is not the same book which was revealed to Hazrat Moosa (as).

Thus Muslims believe that Taurait, the original religious book of Jews, is a true Divine book which was revealed to Hazrat Musa (as) from Allah but do not recognize the present Torah as a Divine book as it has been changed.

It is important to note that some of the unchanged traditions of Hazrat Musa (as) which Jews could not change and which they still observe are present in Islam. For example;

a - Jews still practice circumcision which is also compulsory in Islam.
b - Jews do not eat pork which is also strictly forbidden in Islam.
c - Jews do not eat shrimps, and other kinds of shellfish.
d - Jews follow certain acts of Islamic slaughtering.
e - Jews spiritual leaders Rabbis keep beard and cover their head.
f - Jews observe burial formalities as soon as possible.

It is intersting to note that Christians, who also recognise Hazrat Musa as the Prophet of God and consider Torah as the part of their Bile do not follow any of the above laws.

Jews also believe in Hazrat Ibrahim (as), the great prophet of Islam and the ancestor of the Holy Prophet of Islam Hazrat Muhammad Mustafa (sws).

The grandson of Hazrat Ibrahim (as) was Hazrat Yaqoob (Jacob), who was also called Israel. He had 12 sons. They founded the 12 tribes that became the Israelites. Over a period of time, many of them (the descendants of Hazrat Yaqoob) settled in Egypt, where they eventually became slaves. In the 1200's B.C, Hazrat Musa (as) freed them from the captivity of Firaun (Pharaoh) and led them out of Egypt to Cannon (Palestine).

It is unfortunate that the followers of Hazrat Musa and the descendants of Hazrat Yaqoob and Hazrat Ibrahim (as) were the staunch enemies of the Holy Prophet (sws)

- **Similarly the followers of Christianity are known as Christians.**
  Christians claim that Christianity is based on the life and teachings of Hazrat Isa (Jesus Christ). They believe that God sent Hazrat Isa as the savior of mankind.

But Christianity in its original form was nothing but Islam. Hazrat Isa (as) taught his people that God is one and He has no partner, no son, no father and that he is his messenger. Today Christians believe that Hazrat Isa is son of God and is a part of God. They call him the lord of the universe and associate him with God. This is totally against the true and original teaching of Hazrat Isa (as).

The Quran tells us very clearly that Hazrat Isa (as) did not say what Christians believe but he said what we Muslim believe. Quran also confirms that the true followers of Hazrat Isa (as) were Muslims.

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُواْ بِي وَبِرَسُولِي
قَالُوَاْ آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾

"And behold! I inspired the disciples to have faith in Me and Mine messenger: They said, We have faith and do thou bear witness that we bow to Allah as Muslims." (5:111)

وَإِذْ قَالَ اللَّهُ يَا عِيسَىٰ ابْنَ مَرْيَمَ أَأَنتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي
وَأُمِّيَ إِلَـٰهَيْنِ مِن دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي
أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ
تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾
مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي
وَرَبَّكُمْ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي
كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾
إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

"Then Allah (S.W.T) will say: Isa, son of Mariam, did you ever say to mankind: 'Worship me and my mother as gods besides Allah?
"Glory to You,' he will answer, 'how could I say that to which I have no right? If I had ever said so, You would surely have known it. You know what is in my mind, but I can not tell You what is in Yours. You alone know what is hidden. I spoke to them nothing except what You bade me. (I said): 'Serve Allah (S.W.T), my Lord and your Lord'. I watched over while living in their midst, and ever since You took me to You, You Yourself have been watching over them. You are the witness of all things. If You punish them, they surely are Your servants; and if You forgive them, surely You are Mighty Wise." (5: 116-118)

This shows that the Christian's claim that they follow the teachings of Hazrat Isa is not correct. Hazrat Isa had never taught what Christians believe today.

Thus the true followers of Hazrat Isa are not Christians but Muslims. Muslims also believe that Injil was the Divine Book which was revealed to Hazrat Isa by Allah (S.W.T).

The present Bible (New Testament) which Christians believe as a Divine Book is not the original Divine Book (Injil) which was revealed to Hazrat-e-Isa.

Thus, Muslims strongly believe that Hazrat Isa was the true messenger of Allah (S.W.T) who taught the basic beliefs and teachings of Islam. Today Christians do a lot of things which are totally against the teaching of Hazrat Isa. The religious center of Christianity is Rome, which was never even visited by him. Thus, history shows that Christianity has no connection with Hazrat Isa and his basic teachings.

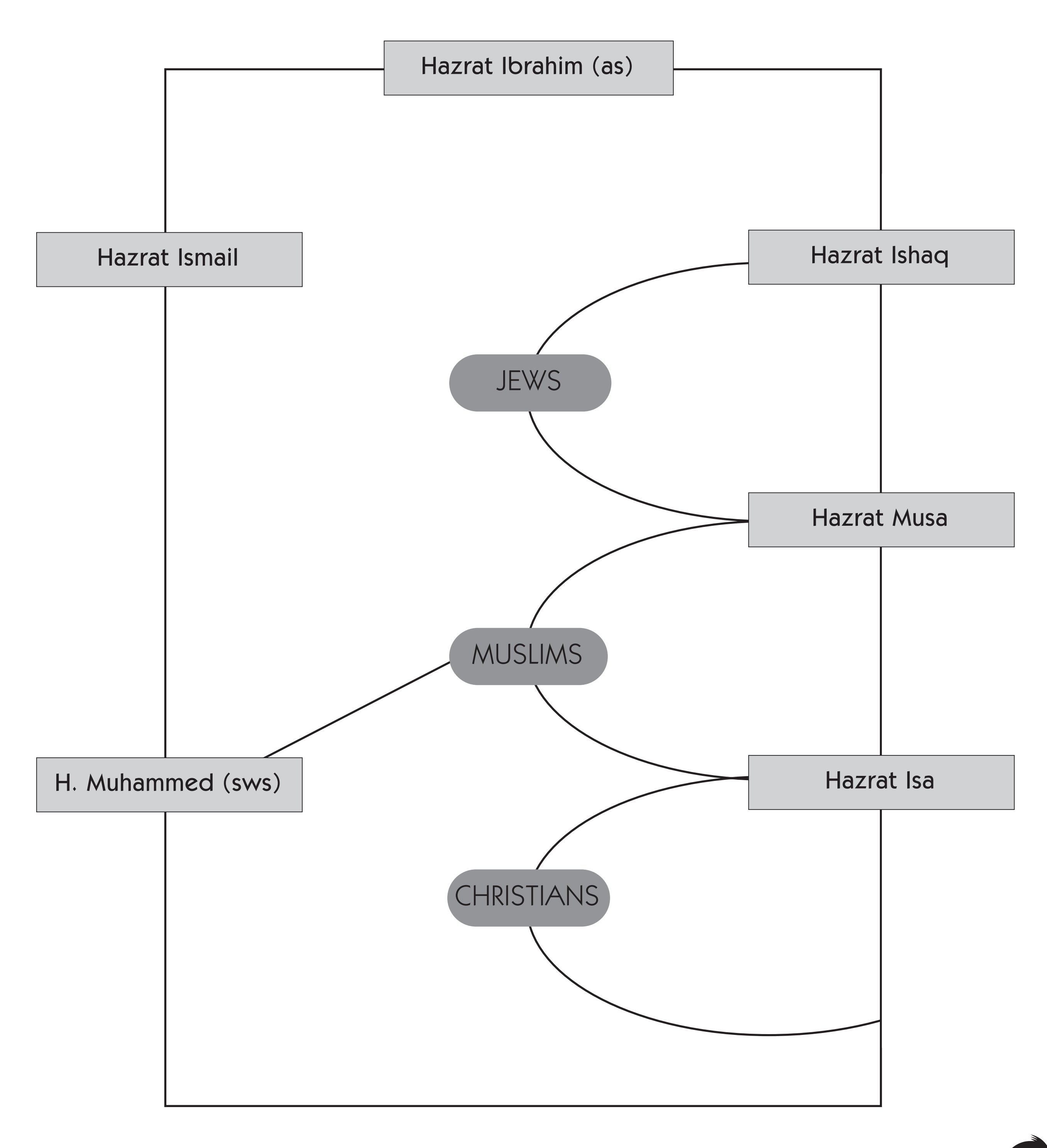
Thus, both Jews and Christians claim that their religion is based on monotheism, but they don't believe in the absolute oneness of God. Quran reveals:

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ
ابْنُ اللَّهِ ذَٰلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ
كَفَرُوا مِن قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾

“The Jews call Uzayr a son of God, and the Christians call Christ the son of God. That is a saying from their mouth. They imitate what the unbelievers of old times used to say. Allah’s curse be on them, “How they are deluded away from the truth.” (9:30)

The religions such as Hinduism and Zoroastriaanisim etc., have been so badly changed that it is difficult to trace out their origin. We can not say anything about their original teachings and original beliefs

Buddhism, Jainism, Confucianism, Shintoism, and Sikhism are the thoughts of human minds and cannot be considered as Divine religion.





CHAPTER 5

WHAT DOES THE WORD ISLAM MEAN?

Islam is an Arabic word. Arabic language has substantially large vocabulary in which one word has many different meanings. The word Islam has also different meanings such as;

1 - Unconditional surrender
2 - Total submission
3 - Absolute obedience
4 - Full commitment
5 - Perfect peace

We can interrelate these different meanings to give one simple and precise interpretation of Islam.

Islam means

Total submission to the will of Allah Subhanahu taala with full commitment in absolute obedience to His laws. This purity of soul and mind will bring perfect peace in this world and in the life hereafter.

This means that mankind can not achieve perfect peace in this world without total submission to Allah Subhanahu taala.

Today we find that there is no peace in the world. United Nations, and other such big organizations are making efforts to acquire peace but they have failed in their endeavors. The reason is very simple i.e., peace can never be achieved without total submission to Allah Taala subhanahu.
Thus Islam guarantees permanent peace, happiness and tranquillity which mankind is looking for. So Islam is the only answer of our very basic problem. If all the human beings sincerely and wholeheartedly embrace Islam, then the world will become a paradise.

Who are Muslims?

The meaning of Muslim is one who thoughtfully and willfully submits himself to the will of Allah. Those who intellectually and firmly believe in Islam and sincerely practice its teachings are referred as Muslims.

There are many Muslims in the world who are Muslims just because they are born in a Muslim family, bear a Muslim name, and follow some Islamic traditions in marriage and burial ceremonies. But they live as others live and do whatever suits them to seek worldly pleasure. They show some superficial emotional feelings for the Prophet (sws) and Imams but do not follow their teachings. Islam considers such people as Muslim in this world for the convenience of the true Muslims but will not recognize them Muslim after their death.
For being a Muslim, Quran strongly demands complete obedience and fulfillment of basic commitment of total submission as endorsed in shahadah.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ
أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ
وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

"It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His messenger, to have any option about their decision. If anyone disobeys Allah and His messenger, he is indeed on a clearly wrong path." (33:36)

A born Muslim has no advantage over a born non- Muslim.

Quran has made it very clear that no other religion except Islam will be accepted by Allah Taala on the Day of Judgment.

وَمَن يَبْتَغِ غَيْرَ الإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. (3:85)

Does it mean that all non-Muslims are basically unfit and not eligible for Jannat by virtue of their birth? And that all Muslims have a reserved seat in Jannat just because they were born in a Muslim family.

If this is true, then all non-Muslims would plead on the Day of Judgment: "O, God, You are Just and Impartial: what is our fault if we are a non-Muslim. We were born in a non-Muslim family by Your will and not by our choice. We learned and practiced the religion of our father because it was taught by our parents. This is why we were Hindu, or Christian or Jews and died as non-Muslims".
This appeal will take a solid ground if we assume a fittingly parallel case where the neighbor of any non-Muslim is a Muslim just because he was born in a Muslim family. If that Muslim is considered eligible to enter Jannat just because he was brought up in an Islamic environment and died as a Muslim. Then a question would arise:

For what reason that non-Muslim is being punished and his Muslim neighbor is being rewarded when they both have simply followed the religion of their respective fathers.

Generally a child embraces the religion of his forefathers. i.e., a Hindu is Hindu because his father was Hindu, a Christian is Christian because his parents were Christians, and also a Muslim is Muslim because his father and mother were Muslims.
So why a non-Muslim should be punished and a Muslim should get reward when initially they all have no contribution in choosing the right or wrong religion.This is a question which has confused many people. Apparently it seems to be a valid question, but this argument is based on a misconception.
We have a very wrong conception that all those who are born in a Muslim family are Muslims and those who are born in a non-Muslim family are basically unable to be a Muslim. This is

not true. The fact is that, whether a person is a born Muslim or non-Muslim by birth, he has an inborn capability to identify the truth. Quran has made it clear that every person has been taught the basic truths before his birth so that he should not give any such excuse that he was born in a Non-Muslim family or he was completely unaware of the whole situation.

The verses 172 and 173 of the Surah Aaraf certify that every person is born with some kind of innate knowledge with which he can verify the truth and falsehood.

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ قَالُواْ بَلَىٰ شَهِدْنَا أَن تَقُولُواْ يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ

"And (Remember) when your Lord brought forth the children of Adam, from their loins- their descendants and made them testify of themselves, (saying): Am I not your Lord ? They said: Yes, verily, We do testify : lest (so that) you should say on the Day of Judgment: " Verily, we have been unaware of this." (7:172)

أَوْ تَقُولُواْ إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

"or you can say: " our fathers before us have taken false gods, and we are their descendants after them. Will You destroy us on account of that which they followed" (7: 173)

Muslim scholars quoting the Holy Prophet (as) and Imams(as) have described the scene of this covenant in different books. The full account of this story is as follows.
The event which Quran is referring in the above two verses, has occurred sometimes in the distant past i.e., before the birth of man. Allah Subhanahu Taala gathered all human beings, who are from the lineage of Adam, in the form of minute particles and asked them to testify their faith in Him. All human beings in that state confirmed that they know the truth by saying : "We bear witness that You are our Lord".

This testimony was then induced in every soul. Any soul which takes birth whether in a Muslim or a non- Muslim family comes with this inborn knowledge which is enough for him to achieve the truth and reject the falsehood.So, all human beings, whether born in a Muslim or nom-Muslim family, are equally equipped to achieve the truth and are therefore equally responsible for what they believe irrespective of their personal background.

On Islamic standard, a person is not qualified to be called as Muslim just because he is born in a Muslim family. It is only for the sake of convenience in social dealings that Islam recognizes every born Muslim as Muslims. But the basic criteria of being a Muslim is the same for everyone whether he is a born Muslim or born non-Muslim.

The basic criterion for any person to be called as a Muslim is that he has intellectually recognized the basic concepts of Islam and he consciously observes the Islamic laws .

This means that a Muslim is one whose faith is based on his research and deep understanding of Islam. He has not inherited his faith from his father but he has realized the truth and has accepted it because of its merits.

With this definition in mind, we find no difference between a person who is born in a Muslim or a non-Muslim family. Everyone whether born in a Muslim or a non-Muslim family is required the same amount of efforts to achieve the truth.

On the Day of Judgment, each person will be judged fairly on the basis of his sincere efforts and thoughts. Thus many Muslims who were Muslims just by virtue of their birth and not by their research and understanding will find themselves among the non-Muslims.

The basic criterion of Islam is Shahadah. A person becomes Muslim when he pronounce the shadah, which says :

"I bear witness that there is no god but Allah and I bear witness that Muhammad is His servant and messenger".

The word witness implies that he has thoughtfully accepted Islam and not just by blind following. The pre-requisite condition of a proper witness is a thorough knowledge. The problem lies that many Muslims just pronounce shahadah without understanding its meanings and requirements. If we simply analyze the word witness used in Shadah then the error in understanding can easily be identified.
The question of who is suitable to serve as a witness is not difficult to answer. All of us know very well that a witness is always based on evidence.
For instance, a person appears in court as witness in a murder case. The Judge will ask him to give evidence in support of his statement. If he fails to do so then the Judge will ask him the grounds on which he suspects that Mr. XYZ to have committed the murder. Now he replies that he doesn't know any thing about the murder except what his father has told him. The Judge will further ask him; Did his father see the accused person involved in murder. He replies; No, I think my father has learned this from his father.
What will be the judgment of the court?
Obviously the court will reject his statement. In fact, he is liable to punishment for contempt of court. A witness who testifies untruthfully is guilty of the crime of perjury and can be severely punished.

Thus, all those Muslims who claim to be a Muslim without any solid evidence in support of their faith i.e., without any research and deep knowledge by which they can testify their beliefs, are not true Muslims.

On the Day of Judgment, if non-Muslims will be charged with not having accepted the truth then Muslims will also be certainly questioned about how they have accepted the truth.

This is why acquisition of knowledge in Islam is compulsory (wajib) for every male and female Muslim. But most of us take it for granted

✎ **CORE CONCEPT**

The Divine word Islam holds full contents of its teachings. It demands from its followers - peace, purity, submission and obedience. Thus, Muslims are those who make a strong commitment for total submission to the Will of Allah Subhanahu taala by obeying His laws.

Every material thing in the universe is made up of atoms. It is an empirical belief of all scientists that all atoms, that means everything in universe, strictly obey laws of nature. Ignorant scientists do not believe in the existence of Allah and call His laws as laws of nature. Thus, the whole universe is regarded in the state of Islam.

أَوَ لَمْ يَرَوْاْ إِلَىٰ مَا خَلَقَ اللّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلاَلُهُ
عَنِ الْيَمِينِ وَالْشَّمَآئِلِ سُجَّداً لِلّهِ وَهُمْ دَاخِرُونَ

"Have they not observed things that Allah has created, How their (very) shadows turn round, from the right and the left, prostrating themselves to Allah, and that in the humblest manner?" (16:48)

وَلِلّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مِن دَآبَّةٍ وَالْمَلآئِكَةُ وَهُمْ لاَ يَسْتَكْبِرُونَ

"And to Allah prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e they worship their lord with humility]" (16:49)

In His whole creation, Allah taala has given only two kinds of His creatures, namely men and jinaat, freedom of choice in respect of submission to His will. Allah has equipped men with intelligence to take the right decision. Those who choose to submit to His will and obey His laws are known as Muslims.

How the people of different backgrounds can be expected to embrace Islam ?
Quran has the answer to this question.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ
عَلَيْهَا لاَ تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not. (30:30)

So Quran tells us that all mankind have the recognition of Allah imprinted on their souls, a part of their very nature with which they are created. Every child is born with a natural belief in Allah and an inborn inclination to worship Him alone in a way Islam has educated its followers. This is known as nature or Fitrah.

The Holy Prophet (sws) said:
"Each child is born in a state of Fitrah, then his parents make him a Jew, Christian or Zoroastrian"

So it is not difficult for man to turn back towards his real nature, if he makes reasonable efforts. The concern to put reasonable efforts is the major criteria of ultimate fate of all mankind.

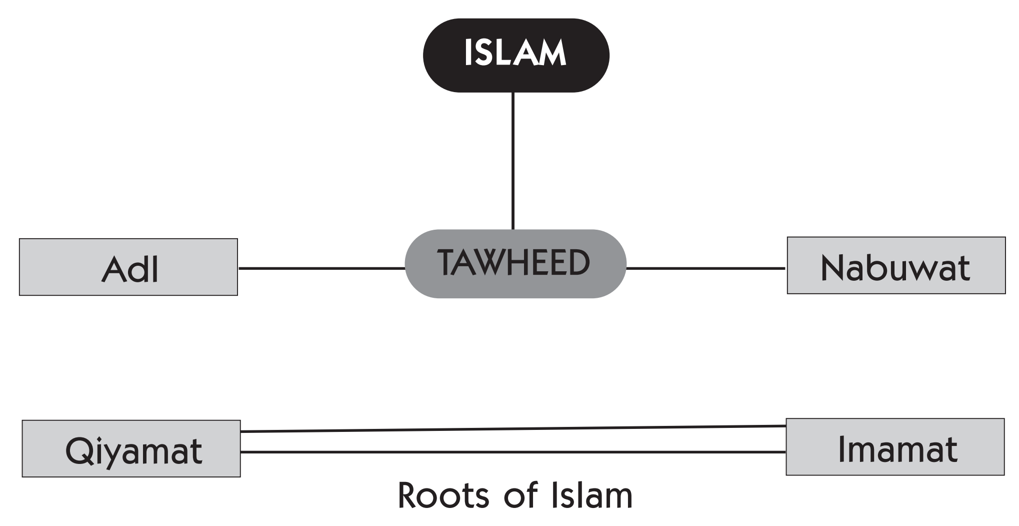


CHAPTER 6

TAWHID - ONENESS OF GOD

There are FIVE basic beliefs of Islam. In Islamic terminology, we call them Usul - e - Din. i.e., fundamentals of Islam. Anyone who has slightest doubts in these basic beliefs, or accepts them without understanding, is not a true Muslim. These basic principles of Islam are as follows;

1 - Tawheed
2 - Adl
3 - Nabwwat
4 - Imamat
5 - Qiyamat



Roots of Islam

It is important to know the meanings and have good understanding of these basic principles of Islam.

What is Tawhid ?

Tawhid is the most basic principle of Islam.
Islam is the only religion which teaches a pure, perfect and unadulterated concept of monotheism, and entertains no compromise with nationalism, racism, polytheism, trinitariasm, saint-worship, idol worship or considering anyone in anyway equal to God or part of God.

The concept of Tawhid has two inseparable components.

1 - Belief in the existence of God.
2 - Belief in the absolute oneness of God.

Those who do not believe in the existence of God are called atheists. In Islamic terminology, we call them Kafir and Mulhid.

And those who do not believe in the absolute oneness of God are called polytheists. In Islamic terminology, we call such people as Mushrik.
Both Mulhid and Mushrik are the most condemned people, and their ultimate end is eternal hell-fire.

Thus, the most essential requirement of being a Muslim is that one must believe in the existence of God and also in His absolute oneness.

The most basic teaching of Islam is that the universe and everything in it, such as sun, stars, planets, moon, mountains, oceans, trees, animals, men, and billions of other material and invisible things around the universe, have been created by Allah Taala alone without any help from anyone. Mathematically speaking, anything other than Him and everything other than Him is His creation.

The Holy Quran has beautifully explained the meaning of Tawhid in Surah Al-Ikhlas which is also known as Surah Tawhid;

Say: Allah is one, the eternal God. He begot none, nor was He begotten. None is equal to Him or like Him. (112)

This surah precisely tells us that there is none comparable or equivalent to Him. In surah ash-Shura, Quran tells the same fact in simple manner,



"Nothing is similar to Him". (42:11)

Existence of God.

A special branch of Islamic theology, known as Ilm-ul-Kalam, deals with this subject in full detail. But is there any need to discuss the existence of God ? Do we discuss such plain observation such as that we have five fingers? Do we argue such apparent things like why there is light during the day and darkness during the night?
No, we don't really discuss such simple matters. Then the issue of Existence of God is also an obvious truth which doesn't need any debate or lengthy discussion.

Quran also considers it a self-evident case.

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالأَرْضِ يَدْعُوكُمْ
لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُّسَمًّى
قَالُوْا إِنْ أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا
عَمَّا كَانَ يَعْبُدُ آبَآؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ ﴿١٠﴾

“Their messengers said; Is there a doubt about Allah, the creator of the heavens and the earth. It is He Who invites you, in order that He may forgive you and your sins and give you respite for a term appointed” (14:10)

Quran further shakes the frozen minds:
“Is it not enough that your God is the proof of all things”?

This is a beautiful Quranic proof of the existence of God. Thus, the attentive and intelligent people consider God to be the proof of all existing things, not the existing things to be proof for God.
So, there should be no doubt in the existence of God and there should be no need of any kind of serious argumentation. What we really need is to strengthen the faith in God. For this reason Quran invites the believers to ponder in the creation of Allah.
However, we are living in an age of doubt, where people are denying the naked truths. For this reason, we shall discuss the existence of God from various angles and at a reasonable length.

Does science prove existence of God ?

History of science tells us that man has an inborn desire to acquire knowledge. This desire is born out of his natural urge to know about his Creator. Many scholars believe that man’s struggle to gain knowledge began with an effort to understand God.
All scientists believe that the basic aim of scientific researches is to know the truth. So every sincere effort in scientific research will prove the existence of God because it is a universal truth.

Quran invites all researchers in their respective fields of specialization to ponder in the creations of Allah in order to testify His existence and His Oneness.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ
وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا
أَنزَلَ اللّهُ مِنَ السَّمَاء مِن مَّاء فَأَحْيَا بِهِ الأرْضَ بَعْدَ مَوْتِهَا
وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخِّرِ
بَيْنَ السَّمَاء وَالأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

“And your God is one : there is no god but He; He is the beneficent, the merciful. Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profit men, and the water that Allah sends down from the clouds, then gives life with it to the earth after its death and spreads in it all kinds of animals, and the changing of the winds and the clouds made subservient between the heavens and the earth, there are signs for a people who understand”. (2:163-164)

Almost every discipline of science is covered in this short verse of the Holy Quran. It is true. Today, the existence of God is a common observation of all scientists working in different fields of science.

How to prove the existence of God at school level ?

Existence of God is so obvious and visible that it can be convincingly proved at all levels.

When your chemistry teacher tells you about the structure of atom, he teaches you that some tiny particles known as electrons, are revolving around the nucleus.
You should ask him a simple question;
Sir: Who has initiated the movement of electrons ?

Because your physics teacher has taught you that, Isaac Newton in first law of motion says, that nothing can move unless someone makes it to move. So if electrons are moving in their respective orbits, then who has made them to move ? Did any scientist tell you about any kind of force which has brought these electrons into motion?
No, without any dispute everyone says "NO".
Then, how the electrons started moving around the nucleus in their respective orbits?
The answer of this question is nothing but what we teach you in Tawhid.

اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ لَهُ الأَسْمَاء الْحُسْنَى ﴿٨﴾

"He is Allah. There is no god but Him". (20:8)

Both physics and chemistry teach you that you can not explain the structure of atom and first law of motion completely without believing in Tawhid.
Thus every book of science and each discovery of the scientists teaches us, how great is our Lord Who has created every thing which exists in the universe.

The human body is a marvelous creation of Allah Subhanahu taala. Every part of the body is divinely computerized to do a specific job. For instance, heart is a tireless, powerful muscle which works round the clock. It pumps 4.7 liters of blood throughout the body every minute. i.e., 7,600 liters of blood in one day. Millions of pages are not enough to describe the amazing features of the body and its accessories.

Thus, physics, chemistry and biology explicitly tell about the reality of God. Hence, science adequately proves the existence and oneness of God.

Brain Exercise :
If we see sunlight, we affirmativly confirm the presence of sun without seeing it.

If we find a car parked in a forest, we assuredly conclude that someone has brought it here with a definite intention. If we don't see the owner, we will look for him. If we can't find him around, still we will believe that someone has brought it here.

If we observe the chairs and desks orderly arranged in a room, and a blackboard with chalk and duster, we confidently assume that it is a classroom for students. We did not see the person who has arranged it, and we do not know the person who has arranged it. But we believe with certainty that a concerned person has done it for a definite purpose.

Now with the same eyes, if we see the moon, stars, oceans, trees, animals, and millions of other things, and we find that all of them are serving a definite purpose in the universe, then should we not believe that someone, who can be none but an omnipotent God, has created them with a definite purpose.

Thus, denying God means, denying the existance of univers. In Quranic terminology such a person is referred as Kafir.



CHAPTER 7

ATHEISM - KUFR

What is Atheism

The antithesis (direct opposite) of Tauhid is atheism and polytheism. Atheism is a belief that God does not exist.

There are many people in the world who believe without any solid knowledge that sun, stars, planets, earth, humans, animals, plants and billions and trillions of other marvelous things, have come into existence by accident i.e. by themselves and without any creator. All such people are called Kafirs (atheists).

Anyone whether a top scientist, a great scholar or a highly learned person who does not believe in the existence of God is not a wise man. Quran calls such educated people who refuse to accept the clear signs of God as the donkey laden with books (62:5).

The Holy Quran also confirms that such people, even if they have made great contributions in science and technology, are the great losers.

مَّثَلُ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ
بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لاَّ يَقْدِرُونَ مِمَّا كَسَبُواْ عَلَى
شَيْءٍ ذَلِكَ هُوَ الضَّلاَلُ الْبَعِيدُ ﴿١٨﴾

"The works of those who reject their Lord may be compared to ashes which the wind whips around on a stormy day. They can not do a thing with anything they have earned. That is the extreme failure." (14:18)

Quran further evaluates the worth of their works.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ
مَاء حَتَّى إِذَا جَاءهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِندَهُ
فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾

"Those who disbelieve will find their deeds (scientific achievements) will disappear like a mirage in a desert, the thirsty traveler thinks it as water, but when he comes near, he finds that it is nothing. Yet he finds Allah there, who pays him back in full. Allah is prompt in accounting" (24:39)

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ

مِّن فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ
يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَمَا
لَهُ مِن نُّورٍ ﴿٤٠﴾

"Or like darkness on a deep sea: one wave cover up another wave, above which are clouds, layers of darkness, one above the other: when he holds his hands, he can hardly see it. If Allah refuses light to anyone, there is no way he can find light. (24:40)

وَالَّذِينَ كَفَرُوا فَتَعْساً لَّهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾

"But those who are disbelievers, Allah will render their deeds astray". (47:8)

Atheists, or Kafirs (unbelievers) are of two kinds.

- Those who know the fact or can easily ascertain it from their acquired knowledge, but deliberately refuse to accept. They understand the truth but determinedly reject it because of their personal reasons.
  In other words, they know the truth but they hide it to an extent as if they don't know. A large number of people such as Firaun (Pharoh), Namrud, Abu Jahal, Abu sufian, Abu Lahab, and many world top scientists and educated people are atheists of this kind. To all these people, truth was revealed to them, but they rejected it out of their arrogance and hatred. Such people are real Kafirs and are the permanent residents of Jahannum.

- The second kind of atheists (Kafirs) are those who are ignorant people. The cause of their ignorance is either their too much involvement in the worldly things or their extremely inattentive nature. Such heedless people view everything with blind eyes and never conclude the truth. A large number of learned non-Muslims and many illiterate Muslims fall in this category of Kafirs.

Atheism conflicts with many of the world's major religions, including Christianity, Judaism, and Hinduism etc. Confucianism, and Buddhism are atheistic religions.

Agnosticism.

Agnosticism is an offshoot of atheism. It is a religion of utterly confused people. The followers of this belief say that existence of God and other religious realities can not be proved. According to them, there is no way to prove the existence of God.

The word agnosticism has been derived from the Greek language agnostics, which means not knowing. i.e., they don't believe in God because they don't have means to know Him. This is absolute nonsense. All such people are Kafir as they pretend and deny the naked truth.
The word, agnosticism, was coined by the British naturalist Thomas Henry Huxley in 1869. Huxley was a staunch supporter of Charles Darwin, and people used to call him the bulldog

of Darwin. The holy Quran condemns such people and has categorically stated that they will straight go to the hell-fire.

Does science disprove the existence of God ?

Many top scientists of the world do not believe in God. Does it mean that science denies the existence of God ? Not at all.

No scientist has ever proved, and can never prove, that there is no God. In fact, for the last 200 years, all scientists of the world have been trying to disprove the existence of God by their combined efforts, but they have been utterly unsuccessful in their attempts. For example,

- They have devised different theories to prove the self-existence of the universe.
- They have formulated the theory of evolution to prove the self-existence of all living species.

Firstly, none of these theories can be proved on valid scientific standards. But even if we accept these theories as the true facts of science, the existence of God can not be denied. The most popular theory about the origin of the universe are:

1 The Big bang theory

In big bang theory, scientists have proposed that the universe came into existence by an explosion - called the big bang. This explosion occurred by itself 10 to 20 billion years ago. The main part of the fire-ball was matter, chiefly hydrogen. This matter, consisting of hydrogen and other light elements broke apart in huge clumps and became galaxies. That is how the universe of atheists was formed.

Now let us suppose that this is a correct theory. But does it invalidate the existence of God ? No; Because a valid question arises that, how matter consisting of hydrogen, helium and other light elements came into existence ?

So by this theory, the existence of God cannot be denied. The argument is that, one who created the hydrogen, will be considered as the creator of the universe even if the universe began as the result of an accidental big-bang explosion.

2 The Steady State theory

This is another forged theory to deny the existence of God. According to this theory, the universe has always existed in its present state.
Again if we accept this theory as correct one, a question will arise that, where this matter came from. This theory doesn't say anything about the origin of the matter.

Thus, in these two popular theories of the West, we find very different explanations, and none is supported by astronomical observations or sound reasoning.

To deny or invalidate the existence of God, the atheist should create a universe without any raw material. They don't want to do so because if they do so, they will become god themselves as only God creates things out of nothing.

3 Organic Evolution

Similarly this Theory has also been tactfully designed to deny the existence of God. According to this theory, popularly known as the Darwin theory of evolution, all living species evolved from a single cell of life which lived about 3 billion years ago. i.e., All kinds of living organism that inhabit the earth today are the descendants of a single cell. Again, even if we supposedly accept this theory of evolution , the existence of God remains a valid and logical belief. Because, how a single cell came into being. i.e., whether we accept or reject this theory of evolution, the existence of God will remain a valid belief.

However, if one accepts the theory of evolution, the controversy will arise only over one issue; that millions of kinds of living creatures around the world have been created by God as they are seen today or God has created first a single cell and multiplied it into millions of different kinds of living creatures.

Apparently, it seems that all different kinds of living species were created by Allah Taala as we find them today.

Nevertheless, some useful variations and essential modifications might have been occurred in them in a period of time to meet the immediate natural demand of their body and to fulfill the essential requirements of the prevailing time.

This is the great mercy of Allah Subhanahu taala and an obvious sign that He is the sustainer and the caretaker of all the creatures He has created. Allah knows the best, what a particular living species needs and in what finest body structure, it can comfortably survive.

This is the Islamic explanation of the Darwin's phrase, survival of the fittest, and the struggle for the existence.

So, atheist scientists have exhaustively tried to create a theory just to cast-off the concept of existence of God, but every theory proved that the denial of God is utterly unworkable.

In fact, to explain the big bang theory, steady state theory and the theory of evolution, scientifically and rationally, scientists will have to accept the existence of God. That is why Kepler, a great scientists of 1700s said, "If there is no God, we must invent God to justify the scientific truths and make them rationally understandable".

Thus, the edifice of all scientific truths and established facts will crumble if one stubbornly denies the existence of God.

The entire building of science is based on the strong foundation of Tawhid i.e., intellectually recognizing the existence of Omnipotent being, who is none but Allah Subhanahu taala.

The rejection of Divine creator, or criminal silence on this basic issue of science is totally an irrational attitude. It distorts the amazing beauty and rationality of natural phenomena.

The first and the most basic teaching of Islam and the true science is that, the universe and everything in it is the creation of a Supreme immortal being called ALLAH.

The Holy Quran educates us;

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾
لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ
اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾

Allah is the creator of all things, and of all things He is a guardian. His are the keys of the heavens and the earth. Those that deny His revelations shall assuredly be lost. (39:64)

Thus, the pre-requisite condition of scientific research is that,

1- Scientists must acknowledge the existence of God.

2 - Scientists should make efforts to understand the purpose of His creation.

3 - Scientists should provide the rational explanation of the natural phenomena.

4 - Scientists should invite people to worship God

CHAPTER 8

POLYTHEISM - SHIRK.

The antonym of Tawhid is Polytheism. Polytheism or Shirk means to consider anyone god other than the true God. It is the most heinous and unforgivable crime.
Imam Jafar as-Sadiq (as) has said : Among all sins, Shirk is the most sinful act.

Kinds of Shirk or Polytheism.

Hero Worship — Idol Worship

SHIRK

There are many kinds of Shirks, but the Holy Prophet (sws) has classified them into two main categories, which are as follows.

1 - Shirk-e-Akbar. (Major Shirk - Open and apparent Shirk)
2 - Shirk-e-Asghar. (Minor Shirk - Concealed or hidden Shirk)

SHIRK-E-AKBAR OR MAJOR SHIRK. [OPEN SHIRK]

Major Shirk or Shirk-e-Akbar means explicitly open polytheism.

Definition of Major Shirk.

Major Shirk is of two kinds.

1- To associate anyone with Allah Taala as His part.
2- To associate Allah's attributes to someone as his own.

Associating Allah with someone or something as His part means, to believe in more than one God. i.e., two, three, and many separate gods or two, three, or many inseparable gods.

Associating Allah's attributes to someone or something means, giving His attributes, like His knowledge or His might, to anyone else. Or considering or portraying anyone like Him.

In general, a person is said to have committed a major Shirk if:

- He believes in many gods, separate or inseparable.
- He associates anyone in anyway with God as a part of Him.
- He portrays anyone in anyway possessing supernatural powers like God.
- He portrays or characterizes any Prophet or Imam or a leader as God or like God or a part of God.

All such people are known as polytheists or mushriks. It is important to know more about all kinds of Shirk in order to refrain from them completely.

Idol worship - Believing in many gods.

It is the most apparent kind of Shirk. All religions in which people worship many gods or idols or anyone other than God or associate God with anyone, are polytheistic religions. The followers of these religions are Mushriks.
There are many religions which practice idol worship.

Zoroastrians believe in two gods - god of evil (darkness) and god of goodness (light).

Buddhists do not believe in God. But Buddhists worship the statue of Gautam Buddha as their god. So do the followers of Jainism. They both are polytheistic religions.

In Hinduism, there are three main gods, and traditionally 33 million other gods and goddesses. In order to call themselves monotheistic, they say that behind all these gods, there is also a single spiritual entity called Brahma.

Christians also believe that God is present in three forms. This is known as trinity i.e. they believe that in one God there are three Divine persons - the Father, the Son, and the holy Spirit or holy Ghost. This means that Christians divide god into three parts, Father - Son - Holy Spirit, and unite them together to make one single god. They use paintings, statues, and other art to depict their sacred figures and stories from the Bible.
In Eastern Europe and the Near East, worshipers give special reverence to icons (images of Jesus Christ or the saints).
Christians known as iconoclasts opposed the use of images because they considered it idolatry. But other Christians argued that such images (icons) are merely symbols to help worshippers think of God.
A dispute called the iconoclastic controversy raged between the two sides during the AD 700's and early 800's. The iconoclasts destroyed the pictures and statues in many churches. A similar disagreement over the use of images broke out between Protestants and Roman Catholics during the 1500's in which Protestant destroyed many statues and images which were being worshipped by the Catholics.

The ancient Greeks and Romans had polytheistic religions. They assumed sky, stars, sun, planets, moon, and many other things as gods and used to worship them. They named each day of the week and month by their god such as Sunday (sun), Monday (moon).

The ancient Egyptian people considered their kings (Pharaohs) to be living gods.

In the Shinto religion of Japan, gods are thought to reside in particular trees, rocks and streams.

Before World War 11 (1935-1945), the Japanese people honored their emperor as god. On September 2, 1945 Emperor Hirohito who was considered and worshipped by Japanese as their god, officially surrendered and announced his defeat. Thousand of Japanese were weeping seeing their god in such a humiliated condition. On Jan. 1, 1946, Emperor Hirohito renounced all claims to the divinity (god) that formerly had been claimed for him. The constitution of 1947, which he approved, changed him from sovereign to "symbol of the state"

The Gallis or Ghullat (extremists), among Muslims, form another group of Mushriks. They are also called Mufawwiza. They believe that Allah has delegated His powers or entrusted all affairs to the Holy Imams. According to them, the Imams give life and death, and they also give us sustenance. According to all Shia Ulama, any person who has this belief or similar views about Imams is a Mushrik.

Islam considers all such religions as polytheistic and believes in the absolute oneness of God.

Quran has rigorously condemned all these religions and tells that the followers of these religions will be severely punished.

Thus, all religions, except Islam, are polytheistic religions. Islam is the only religion which strongly believes in pure monotheism (i.e., absolute oneness of God).

Associating God with someone.

Another kind of Major Shirk is :

- to associate Allah with someone as part of Him,
- to consider anyone like Him,
- to give Allah's attributes to anyone else,
- to include anyone in the worship of Allah.

Imam Jafer Sadiq (as) has said;
"If someone performs an action for Allah, and includes in it the pleasure of a human being, then the doer of that action is a Polytheist".

All Shia Ulama agree, as stated by an eminent Shia scholar of Iran, Sultan'l-Wa'izin Shirazi, who is well-known for his monumental book, The Right Path, also published in English with a title, Peshawar Nights, that offering in the name of other than Allah, or to include anyone in the offerings being made in the name of Allah, is not allowed in Mazhab -e- Ahlal- Bayit.

He further writes in the same book at page number 40 that;
"If we make an offering not in the name of Allah, but for someone else, whether he be dead or alive, or if we include him with the name of Allah, even if he is an Imam or his son, the offering is not valid

If this is done knowingly then it is evident polytheism as is clear from the verse

وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"and not join anyone in the service of your Lord" (18:110)

He further adds,
"All Shia Jurists agree that to make an offering in the name of any person, including Prophets or Imams, is wrong. If it is done intentionally, it is polytheism.
An offering must be made in the name of Allah. Although, we are allowed to do it wherever and whenever we like. For instance, if someone takes a goat to a particular place of worship or to the tomb of an Imam and sacrifices it in the name of Allah alone, there is no harm in it. But if pledges to make an offering in the name of the Prophet or an Imam, or some other person, it is forbidden."

Portraying anyone like God.

The third kind of Shirk is to portray anyone as God. This type of Shrik is the outgrowth of inferiority complex and scantiness. Many grand personalities, powerful kings, and great saints were worshipped as gods by their people.

Krishna, popularly known as Lord Krishna, Ram Chanderji, Gautam Buddha, Firaun, Namrud, were all human beings. But people worshipped them because they were highly impressed by their character, or wealth, or power.

Nusairi call Hazrat Ali(as) their god because of his extraordinary personality. Apparently it seems that they have raised the status of Hazrat Ali (as) by calling him god. Some ignorant Shia poets also, under this false impression, refer Hazrat Ali ibn-Abi Talib (as) as the god of Nussairi in their poetry. But in actuality, they commit a big sin of degrading the Holy Imam and putting his sacred name in the list of gods (people of much lower rank)mentioned above.

Thus, whenever we find any great personality and his incredible achievements, we must appreciate him, but we must glorify Allah, as He is the one who gave him power, talent, energy, opportunity, and finally success.

Portraying Prophets or Imams as gods.

All Muslim scholars, Shia and Sunni, without any difference of opinion, consider it a major Shirk [Shirk-e -Akber].

A Muslim becomes Mushrik if he portrays any of the Prophet or Imam in any way or in any form as God or like God or part of God.

In the articles of Islamic acts, Ayatullah al-Uzma As-Sayyid Abul Qasim al - Khui, (and all other marja as well) describes Ghulat as a kind of Shirk and Kufr, and writes;
"Those who believe one of the holy twelve Imams to be God or say that God has penetrated into him are Kafirs."(article 107)

Imams have cursed those people who give them Divine attributes and call them in a way as some body is calling God.

During the time of Hazrat Imam Jafer Sadiq (as), some one attributed some false hadith to his father, Hazrat Imam Muhammad Baqir (as), in which various aspects of divinity were attached to the Imams, notably Amir ul- Muminine Hazrat Ali(as). The people who were spreading these fabricated ahadith were the followers of Mughir bin Said and those of Abi Khattab Muhammad bin al-Assadi.

When Imam Jafar Sadiq (as) heard about this, he said;

"May Allah curse Mughira bin Said as he used to tell lies against my father, May Allah make him taste the heat of burning iron, May Allah curse those who say about us what we do not say ourselves, May Allah curse those who try to make us away from the servitude of Allah, Who created us, and to Him is our return and in His hand is our control". Rijal al-Kishi.

Precisely, according to the teaching of the Holy Prophet (sws) and his Ahlal Bayit (as), if anyone knowingly or ignorantly commits any of the following act, then he has committed a major Shirk.

- To consider any Prophet, or Imam, or a leader as an Independent Power.
- To portray the Prophet, or any Imam as god or like a God.
- To give the Prophet, Imam, or anyone, attributes of Allah or Divine titles which make them to look like a God.
- To associate anyone of them with God in His Power of Execution.

All of the above mentioned acts are just the same but different kinds of major Shirk. Muslims must abstain from all such acts with full determination as the Shirk is an un-forgivable crime.

The Holy Prophet of Islam and his Ahlal-bayit have taught us to believe that Allah has created everything when nothing existed. Thus, creating, giving sustenance, granting bounties, death, life, health, wealth, sickness, all in all are under His control.

Amirul Mu'mineen Ali ibn Abi Talib(as) wrote a lengthy letter to his son Imam Hassan(as) advising him to ask Allah alone in all desperate situations.

Imam Ali (as) writes:
" .... In all your affairs resign yourself to your Allah, because you will thus be resigning yourself to a secure shelter and a strong protector. You should ask (dua) only from your Lord because in His hand is all the giving and depriving. Seek good (from Allah) as much as you can...." Letter no 31 Nahjul Balagha.

Muslims should take extreme caution while praising the Prophets and Imams. The magnitude of their greatness is certainly unimaginable and their status is beyond our praise, but they all were human beings and we mustn't depict them as God or like a God or give Allah's attributes to any one of them.

Quran reflects:

اتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِّن دُونِ اللّهِ
وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُواْ إِلاَّ لِيَعْبُدُواْ إِلَـهاً
وَاحِداً لاَّ إِلَـهَ إِلاَّ هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

"They (Christians) have taken their rabbis and monks as Lords besides Allah, and also al-Masih, son of Maryam, though they were ordered to serve one God only. There is no god but He, Exalted be He above those whom they associate with Him." (9:31)

The teaching of monotheism is that their is no god but Allah, Who has no partner. There is none like Him. It is basically impossible that there could be anyone like Him. If anyone is like Him then it means that there are two gods which is impossible.

Divine Warnings to Mushriks.

Quran has explicitly warned all the inhabitants of the planet earth that all kinds of Mushrikeens (polytheists) will straight go to the Hell-Fire and will remain there for ever. Allah has made His Paradise haram for them.

إِنَّهُ مَن يُشْرِكْ بِاللّهِ فَقَدْ حَرَّمَ اللّهُ عَلَيهِ الْجَنَّةَ
وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾

"Allah has forbidden to him (mushrik) the paradise, and his abode is the fire." (5:72)

Quran has also made it very clear that The Most Merciful Allah may forgive our other sins but will definitely not forgive the sin of Shirk.

إِنَّ اللّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ
لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللّهِ فَقَدِ افْتَرَى إِثْماً عَظِيماً ﴿٤٨﴾

"Surely Allah does not forgive those who associate other gods with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates other gods with Allah, is guilty of a heinous sin". (4:48)

Quran also informs that all prophets and wise men have condemned Shirk and have advised their followers not to commit this heinous crime.

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ
بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

"And Luqman said to his son when admonishing him: My son, associate none with Allah, for to associate others with Him is a tremendous wrong." (31:13)

Quran has announced that Mushriks have been driven out from the human community.

Islam considers the Mushrik, the outcast of the human race. They are officially not allowed to enter the sacred places like Makkah, Madinah and all mosques. There are special security posts at all entry points of Makkah and Madinah for screening.

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُواْ
الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَـذَا وَإِنْ خِفْتُمْ عَيْلَةً
فَسَوْفَ يُغْنِيكُمُ اللّهُ مِن فَضْلِهِ إِن شَاء إِنَّ اللّهَ عَلِيمٌ
حَكِيمٌ ﴿٢٨﴾

“O Believers : Know that that the idolaters (Mushriks) are unclean. Let them not approach the sacred mosque”.....(9:28)

Muslims are not allowed to marry Mushrik man or woman.

وَلاَ تَنكِحُواْ الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ وَلأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ
مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلاَ تُنكِحُواْ الْمُشِرِكِينَ حَتَّى
يُؤْمِنُواْ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ
أُوْلَـئِكَ يَدْعُونَ إِلَى النَّارِ وَاللّهُ يَدْعُوَ إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

“Do not marry Mushrik women until they become Muslims. A Muslim slave woman is better than a Mushrik woman even though she allures you. Nor marry (your girls) to Mushriks until they become Muslims. A Muslim slave is better than a Mushrik, even though he allures you. Mushriks invite you to the Hellfire. But Allah invites you by His grace to the gardens of (BLISS) and forgiveness.” (2:221)

Islam considers Mushrik, the most discarded persons.

الزَّانِي لاَ يَنكِحُ إلاَّ زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لاَ يَنكِحُهَا
إِلاَّ زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

“The adulterer should marry only an adulteress or a Mushrik and the adulteress should marry only an adulterer or a Mushrik. Muslims are not allowed to marry such persons.” (24:3)

Quran admonishes Muslims not to socialize with Mushriks and follow their lifestyle. However, Islam allows to have business relationships with extreme caution.

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

“If you were to obey them, you shall indeed become polytheist (Mushrik)”. (6:121)

The reason Quran discourages mingling with Mushriks is, because they have been infected by Satan and will transmit the satanic germs to all those who will freely join them.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

"(Satan has) no authority over those who believe and put their trust in their Lord. He (Satan) only has power over those who befriend him, and those who serve other gods besides Allah (i.e., Mushriks)". (16:99-100)

Three Staunch Enemies of Shirk [Polytheism].

All the 124,000 Prophets, their successors, associates and the true followers effectively preached Tawhid [Pure Monotheism] and exhaustively fought Shirk [Polytheism], but THREE out of them will be remembered as the Heroes and Men of admirable exploits in the history of mankind.

The three Champions are :

1- Hazrat Ibrahim (as).
2- Hazrat Muhammad Mustafa (sws)
3- Hazrat Ali (as).

Hazrat Ibrahim (as) embarked a historic war against the Shirk and idolatry. He alone destroyed all the idols which were being worshipped by his whole nation. Quran has quoted many of his beautiful scientific speeches which he gave to his nation denouncing the Shirk and idol-worship.

Hazrat Muhammad Mustafa (sws) waged a grand and heroic war against all kinds of polytheism and taught pure and absolute monotheism, "There is no god but Allah, Who has no partner".
Thousands of people rejected Shirk and accepted his message of Tawhid in his life time, and billions of people, since then, have followed his teaching of pure monotheism. He is the Hero of the Heroes.

Hazrat Ali(as) destroyed all the 360 idols which were placed in the Kaaba. He made the historic announcement that no Mushrik is allowed to enter in the vicinity of sacred Kaaba. The Divine Order of Exclusion, declared by him, are enforced till today and will remain valid until the entire human race rejects polytheism and becomes Muslim.
One of the titles of Hazrat Ali (as) is Killer of Mushrikeens

MINOR SHIRK OR SHIRK-E-ASGHAR. [CONCEALED SHIRK]

The Holy Prophet and the 12 Imams have tightly sealed the Islamic faith to leave no way for penetration of shirk.

Thomas Carlyle (1795-1881), a Scottish essayist, historian and great philosopher, writes in

his famous book, **'On Heroes and hero-worship'**, that Prophet Muhammad (sws) has dismantled all man-made gods when he acquired the highest position and claimed that he is a human being.

The Holy Prophet made extensive efforts that Muslims should never commit Shirk like the nations of the previous prophets.

But despite his great efforts of crushing Shirk, he expressed his fear that his Ummah will commit Shirk-e-Asghar. He, therefor, specifically cautioned about the Shirk-e-Asghar. The Holy Prophet (sws) said;

"Abstain from minor Polytheism. The worst thing which I fear for you is your hidden polytheism; so rise above it since among my followers polytheism is more secret than the creeping of the ant on a hard stone in the dark night."

What is Shirk-e-Asghar ?

Shirk-e-Asghar means hidden Shirk.
A person commits Shirk-e-Asghar, when he says in words that there is no god except Allah, but his thoughts and action doesn't reflect his belief. The most apparent example of Shirk-e-Asghar, as mentioned by the Holy Prophet (sws), is Al-Riya (show-off).
Riya means to do any work with the intention of the Ibadat (i.e., to please Allah) but in actuality to show the people or to please and gratify anyone else.

The Holy Prophet (sws) said;
"One who offers the ritual prayers in an ostentatious way is a polytheist. One who keeps the fast, or gives alms, or performs the Hajj to show the public his righteousness or to earn good name is a polytheist."

The Holy Quran warns

فَمَن كَانَ يَرْجُو لِقَاء رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحاً وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَداً

"Whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord". (18:110)

This verse shows that the fundamental article of faith is that man should do obedience and worship Him alone, and not include anyone in worship, or associate anyone else with God.

In other words, if a person offers prayers or performs hajj or does any good act merely to show the public, then it is Shirk. If anyone intends to pray to a created being, he is a polytheist.

Other examples of Shirk-e-Asghar are:
1- Lack of trust in Allah.
2- To depend on material resources.
3- To consider anyone other than Allah as his sole helper or savior.
4- To rely on secondary causes that completely divert the attention from Allah (s.w.t).

In fact, all the above kinds of Shirk are interrelated and have emerged due to the weak Imaan and poor knowledge.

A person who has no strong faith in Allah, will always build his hopes and fears on secondary causes. He thinks that power lies intrinsically in secondary causes. This is also a kind of polytheism.
Secondary causes means, the apparent source. For instance, the sun, air, water and plants are the basic source of life. Without them, living beings can not survive. It is a truth, which no one can deny. But if one considers them the first cause or the original source of life, then this is polytheism.
But if we believe that the power of the Sun and beneficial properties of air, water and plants are by the Power of Allah (swt), and that they are simply the means of life fixed by Him to enjoy His benevolence, then this is not polytheism. It is rather a form of worship. To pay attention to the signs of Allah (swt) is a prelude to attending to Allah (swt). A reference has been made in the verses of the Holy Quran to the fact that we should ponder in the creations of Allah (swt) to build up our faith in Him.

Imam Jafar-e-Sadiq (as) has beautifully explained, how to avoid this kind of Shirk. He said, if anyone saves your life and you feel obliged to thank him immensely (which is also necessary) then don't say that, it is you who have saved my life. Instead of this, Imam said, you should say, I am indeed grateful to Allah that he saved my life through you, I pray Allah to give you full reward of your service.

This means that we must thank the person who makes himself available to offer help, but we must realize in the bottom of our heart that the real source of help is Allah Subhanahu Taala, who made him available and capable to help me.
This is applied to all kinds of help and favors whether small or big.

Thus, whenever, we seek help from anyone, be he a Prophet or Imams, we must bear this fact in mind that the help will come from Allah and that the entire matter depends on Allah's will.

In other case, if we ask help from anyone, even the Prophet or Imam, which diverts our attention from Allah (swt), then certainly it is a Shirk which has been strictly forbidden by The Holy Prophet (sws) and Imams.

All Shia ulamaa and scholars believe that if anyone considers the Prophet or Imam as being Allah or partners in His-self, or ignorantly portrays them like Allah, he is surely a Mushrik.

Whenever we call our Imams for help, as they are alive by the grace of All-Mighty Allah, we consider them precisely the means of approaching Allah Taala. We seek the help of Allah Taala through them as they are the chosen ones. We never ask dua from them, but we ask dua from Allah through them. It is just like as we approach a doctor for some medical assistance, knowing that he has good knowledge and experience, but we never consider him God or like God, who can save us by his own power. However, if anyone does so, then he is a Mushrik, whether he does it knowingly or unknowingly.

It is very important to read the duas of our Imams who have educated us that we should always ask help from Allah and how to seek help from others without committing Shirk.

Amirul Mu'mineen Hazrat Ali(as) says in his sermon no - 225 in Nahjul Balagha;

"O Lord! You are the best Companion of those who love you; and the best source of remedy for all who place reliance on you .... and if hardship and difficulty assail them, You alone are their refuge."

What is Shirk and What is not Shirk ?

Some Muslims accuse Shias of committing Shirk, and call them Mushrik. They charge Shias on the grounds that they portray Imams as god. Of course if anyone does so then he is definitely a Mushrik. But this is definitely not true that Shia madhab portrays Imams as gods.

They do a basic mistake in analyzing the Shia mazhab. They have formed their opinion about Shia mazhab from their observation of some Shia practices and not from the authentic books which truly describe basic faith of Shia madhab.

If one wishes to determine the faith of a community, he should not rely on uninformed people of that community or unconfirmed reports or unreliable books.
For example, a vast majority of Muslims in the world are uneducated, and many educated Muslims are not practicing Muslims. An ignorant non-Muslim can form a wrong opinion about Islam from this surface observation. He can wrongly conclude that Islam does not give importance to education. But the truth is just opposite. Islam considers education as the basic requirement of being a Muslim, but Muslims have not fulfilled this prerequisite condition, and it is their unforgivable sin, for which Islam can never be blamed.

Similarly, if Sunnis wish to know about Shi'ism, they should not end up their research on their surface observation. Sunnis must know that if they see any ignorant Shia doing something against the basic teachings of Quran, then it can not be the teaching of Shia mazhab or learned Ulema. The Shia mazhab can not be blamed for someone's performance who just claims that he is Shia. Also Sunnis should not just believe what they hear from unreliable people about Shia mazhab. The Quran clearly warns on this issue:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا
أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

"O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a person in ignorance, then feel sorry for what you have done." (49:6)

Now let us analyze the allegation which says that Shias portray Imams as gods.
Can any normal person get confused if someone portrays Imams as gods, when Imams have made themselves an open book which everyone can read without any problem.

All our Imams have left for us a treasure of sermons, Duas, and hadiths which are more than enough to guide us and to keep us on the straight path. Only those can go astray who deliberately ignore the teachings of the Imams and do exactly what Imam has advised not to do.

No one can show any hadith or statement of Imam which says that Imams have advised their followers to ask dua's from them in a manner as one asks dua from God, or to praise them as one glorifies God.
Imams knew their noble position and status and for this reason they left a large number of duas so that no body should confuse the Imams with God due to their greatness.
Here are some of the Duas of Imams which clearly show that Imams have left no room for the penetration of Shirk.

Munajat of Imam Ali (as)

All Shia and Sunni must read this dua of Hazrat Ali (as) in which Imam Ali(as) has made it very clear that, it is Allah alone and none other then Him, Who deserves to be worshipped, and all including the Prophets and the Imams approach Him for anything and everything, they need in this world and hereafter.

Translation of the Munajat of Imam Ali(as)

1- O Allah, I am asking for your protection against the day when nothing like wealth or children will be of use and only that person will benefit who will come with a pure heart.

2- And I am asking for your protection against the day when a wrongdoer will be biting the back of his hand in regret and will be saying, 'Oh, I wish I had chosen the way shown by the Prophet of Allah.

3- And I am asking for your protection against the day when sinners will be known by their faces, and will be taken by their hair and feet.

4- And I am asking for your protection against the Day when a father will not serve instead of his son nor will a son be punished instead of his father for anything, since Allah has promised thus and His promise is true.

5- And I am asking for your protection against the Day when apologizing of the wrongdoers will not do them any good and because of that they will be cursed and will be put in the evil abode (of Jahannum)

6- And I am asking You for your protection against the day when nobody will have control over anybody and the power will belong to Allah (alone) that day.

Imam continues

My Lord, O my Lord, You are the Master and I am the Slave,
and who else can be merciful to the Slave except the Master?

My Lord, O my Lord, You are the Owner and I am the one Owned by You. Who else can be merciful to the Owned except the Owner?

My Lord, O my Lord, You are the Mighty and I am the Low,
who else can be merciful to the Low except the Mighty?

My Lord, O my Lord, You are the Creator and I am the Creature,
who else can be merciful to the Creature except the Creator?

My Lord, O my Lord, You are the Glorious and I am the Miserable,
who else can be merciful to the Miserable except the Glorious.

My Lord, O my Lord, You are the Powerful and I am the Weak,
Who else can be merciful to the Weak except the Powerful?

My Lord, O my Lord, You are the Wealthy and I am the Poor,
who else can be merciful to the Poor except the Wealthy.

My Lord, O my Lord, You are the Bestower, and I am the Beggar,
who else can be merciful to the Beggar, except the Bestower?

My Lord, O my Lord, You are the Living, and I am the Dead,
who else can be merciful to the Dead except the Living.

My Lord, O my Lord, You are the Eternal, and I am the Transient,
who else can be merciful to the Transient except the Eternal.

My Lord, O my Lord, You are the Permanent, and I am the one
Short-lived, who else can be merciful to the Short-lived except the Permanent?

My Lord, O my Lord, You are the Provider, and I am the Blessed,
who else can be merciful to the Blessed except the Provider?

My Lord, O my Lord, You are the Generous, and I am the Miser,
who else can be merciful to the Miser except the Generous?

My Lord, O my Lord, You are the Free, and I am the Afflicted,
Who else can be merciful to the Afflicted except the Free?

My Lord, O my Lord, You are the Great, and I am the Insignificant
Who else can be merciful to the Insignificant except the Great?

My Lord, O my Lord, You are the Leading, and I am the Straying,
Who else can be merciful to the Straying except the Leading.

My Lord, O my Lord You are the Nourisher, and I am the Nourished,
who else can be merciful to the Nourished except the Nourisher?

My Lord, O my Lord, have mercy on me by Your Kindness, and be pleased with me by Your generosity and Your magnanimity and Your grace. O, the Generous, and Beneficent, O the Almighty and the Benefactor, by Your Mercy, O Most Kind.

After reading these duas of Ameer ul mumineen Hazrat Ali (as), no one but a mad man can call him god. Imam, who is the greatest and the most perfect man, has shown the depth of

his humbleness and submission to Allah Subhanahu taala. He has beautifully demonstrated the truth that his greatness lies in his servitude to Allah.

All Muslims without any difference of opinion consider Shirk a major sin. But there is a serious controversy among the Muslims over the issue of identifying the Shirk. There are many things which some Muslims consider Shirk while they are not Shirk. It is a pity that Muslims do not settle their differences rationally and honestly in the light of the Holy Quran.

Let's discuss some of these controversies and misconceptions about Shirk which have caused a serious tension among the Muslims.

Is touching and kissing of the sacred objects a Shirk ?

Is it Shirk to touch and kiss the iron bars and walls of the shrine of the Holy Prophet(sws), or the doors and walls of the shrines of Holy Imams, and the Taboot, Alum, and Tazia, of Imam Hussain ?

Some Muslims consider the above acts as Shirk and do not allow the Muslims to do that in places which are under their control. Other Muslims consider such acts as an expression of deep love, respect and commitment.
Let us analyze it rationally in the light of the Holy Quran.

There are certain specific acts such as Sijda, Ruku, and Dua, which we solely do in front of Allah, to show our total submission to Him, and to seek all kinds of help from Him.
Of course, all such acts have been strictly prohibited by the Holy Prophet (sws) and Holy Imams (as) to do for anyone other than Allah.

But touching and kissing are the common ways of showing love and affection for a thing or a person. We kiss and touch the Holy Quran and Hajar al Aswad. We kiss the hands of our parents. We kiss our children and others we love. No one says that it is a Shirk.
Then, why is kissing and touching of the sacred objects being interpreted as Shirk?
In fact, kissing and touching are the actions which are exclusively for the humans or material things and definitely not for Allah as He has no body, and He is not confined to any particular place.
Thus, kissing and touching the sacred material objects with emotional feelings is not Shirk.

We very greatly love The Holy Prophet (sws) and the Holy Imams (as) but find no way to express our feelings, as they are not physically present among us. Hence, we kiss and touch with warm feelings of reverence to anything linked to them.

Thus, kissing of or touching Alam, Taboot, Tazia, and walls and doors of the mausoleum and Holy shrines of the Prophet and his Ahlal-bayait (as), is an expression of love and respect and definitely not shirk.
However, if anyone does not express his love for Imams in tradiditional manner as many Shias do, there is nothing wrong in it. The most important thing is the true love with commitment of following the footsteps of the Holy Prophet (sws) and the Holy Imams(as) and the real understanding that they are the staunch supporters of Tawhid and the mighty enemies of the Shirk.

Is visiting the Graves of Imams a Shirk ?

Some Sunni Muslim brothers unknowingly charge Shias of committing Shirk when they visit the graves (Roza-e-Muqaddas) of the Holy Imams.

The word Ziarat-e-Rauzai-Muqaddus of Imams, itself significantly shows that this particular act can not be a Shirk as the Rauza belongs to a person who is buried there. Everyone knows that a person who is buried, can never be a God but definitely a human being. Allah is free from birth and death and anything concerning birth and death solely belongs to a creature and not the creator.

Thus, Ziarat or visits to the graves of Imams is a strong proof in itself that we do not consider Imams as gods or a part of God.
Apart from this, if Sunni brothers sincerely and honestly read the whole procedure of Ziarat, they will not find any trace of Shirk but will witness the declaration and affirmation of Tawhid at each and every step of the Ziarat.

The prescribed instructions for a person doing Ziarat are as follows;

- When the pilgrim reaches the ditch of Kufa, he stands there and recites the following:
  Allah is Most Great, Allah is Most Great, the possessor of Greatness, Sublimity, and Eminence. Allah is most great, the possessor of Greatness, Holiness, Glory and Grace. Allah is Most Great above that which I fear. Allah is Most Great. He is my support, on Him do I rely and in Him lies my hopes, and toward Him I return.

- When the pilgrim reaches the Gate of Najaf, he should recites:
  Praise be to Allah, Who guided us to this. We would not have been guided if Allah had not guided us.

- When the pilgrim reaches the Gate of the sacred Courtyard, he should recite, after praising Allah:
  I bear witness that there is no god except Allah, the One. He has no partner. I also bear witness that Muhammad is His Servant and His Prophet. He brought us truth from Allah. I also bear witness that Ali is a servant of Allah and brother of the Prophet of Allah. Allah is Most Great, Allah is Most Great, Allah is Most Great. There is no god except Allah, and Allah is Most Great. All praise is due to Him for His Guidance and His support to respond to what He has revealed on the way to Him.

- When the pilgrim reaches the gate of the mausoleum, he should recite:
  I bear witness that there is no god but Allah, the One. He has no partner with Him.......
  When, after having asked permission of Allah, the Prophet, and the Imams, the pilgrim reaches the inside of the mausoleum, recites various Ziarats which contain salutations to the Holy Prophet and the Commander of the Faithful. After Ziarat, he offers six rak'ats of ritual prayers, two rak'at for the Commander of the Faithful and two rak'ats each for the Prophets Adam and Nooh, who are buried in the same precincts.
  People must know that this salat is like another salat in which each and every action is solely for Allah Taala. This salat also is a mere confirmation that we believe in none other than Allah as the creator of the universe and everything and everyone.

This is the whole description of the visits of the sacred places which Shias perform solely

for the pleasure of Allah Taala. Is there any element of Shirk in the whole performance of this great ibadat? Every honest Muslim will acknowledge that it is a pure Ibadat of Allah as from the time a pilgrim sets his foot on the soil of Najaf until after he offers his Namaz-e-Ziarat, he is constantly busy in the remembrance of Allah.

How to prove the oneness of God at school level.

If there are two gods, then there should be two different types of major systems governing the mechanism of creation in the universe.
If there are three gods then there should be three different kinds of systems. And if there are many gods then we should find plenty of systems.
But scientists have confirmed that they have seen only one system throughout the universe.

Let us analyze the working mechanism of the creation.
Atom is the smallest indivisible and invisible particle of matter. It is a unit of matter. Scientists took 400 years just to know the secrets locked inside the atom. Still a lot of secrets are not yet disclosed and scientists are trying day and night to know them.

Every atom in the universe is a complete sign of Divine creation. They all have a great organization, beauty and purpose in them.
Now we know that everything is made up of atoms. All objects consist of atoms. The billions of things we see around, natural or man-made, living or non-living, visible or invisible are made up of atoms. They differ widely from one another only because they are made up of different kinds of atoms or they have different arrangements of atoms.
Scientists have arranged the known atoms (elements) in the periodic table according to their atomic numbers. The atomic number is the number of protons in the nucleus of the atom.

It is a religious belief of all the scientists, that all atoms, which constitute billions of different kinds of natural and synthetic compounds, have the same basic structure. i.e., all atoms have one thing in common - they all have electrons (negatively charged particles) that whirl around the nucleus and protons (positively charged particles) and neutrons in the nucleus (core of the atom). They all follow the same rule of chemical combination to form billions of different kinds of substances.

Thus, when all atoms in the universe which are the basic raw material of everything that exist in the universe, have only one kind of machinery i.e., common working mechanism, it convincingly proves that they all have one and only one origin of creation. This scientific observation which is not disputed by any atheist scientist is a clear proof of oneness of God.

Thus Tawhid is a scientific belief of all scientists, when they are in their experimental labs, be they Christians in their Churches, Jews in their Synagogues, Hindus in their temples and atheists or polytheist in their imagination.

Quran also gives a very strong proof that why there should be only one God.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلاَّ اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

“Had there been other gods in heavens or earth besides Allah, there would have been confusion in both”. (21:22)

Thus, a beautiful harmony in Nature and a perfect orderliness in the universe acknowledged by all scientists of the world is a strong proof of absolute oneness of God.

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

“Say: I only call upon my Lord, and I do not associate anyone with Him”. (72:20)

CHAPTER 9

MEANING OF TAWHID

Tauhid is the main subject of the Holy Quran. The meaning of Tawhid in its simplest form is: There is no god but Allah.

Quran has repeated this simple meaning of Tawhid in 60 different manners. Some of them are being mentioned here.

There is no god but Allah. [37:35]
There is no god but He. [2:163]
There is no god but You [21:87]
There is no god but Me. [16:02]
Who is god except Allah. [03:61]
There is no god but the one God. [05:73]
You have no god other than Him. [07:65]
Never was with Him any other god. [23:91]
Allah is only one God. [04:171]
Your God is one God. [18:110]
Your God is only Allah. [20:98]
He is only one God. [06:19]
Your God is one God. [02:163]
Most surely your God is one. [37:04]
He: Allah, is one. [112:01]

Why Quran is repeating the same words in many different ways ?
This is just to make it very clear that the message of Tawhid is very simple, understandable, easily graspable and readily perceivable.
It is also to wash out completely all kinds of suspicions and doubts about the existence of God and leaves no room for anyone to pollute his mind with the filth of polytheism and agnosticism.
After these awakening phrases, Quran then offers an unquestionable evidence and a most powerful proof of Tawhid - The Divine witness:

شَهِدَ اللّهُ أَنَّهُ لاَ إِلَـهَ إِلاَّ هُوَ وَالْمَلاَئِكَةُ وَأُوْلُواْ
الْعِلْمِ قَآئِمَاً بِالْقِسْطِ لاَ إِلَـهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ

“Allah bears witness that there is no god but He, and so do the angels and, men of immense knowledge. He is the Executor of justice, the only God, the Mighty, the Wise”. (3:18)

In the above verse of the Holy Quran, Allah, Who knows everything, and Who speaks nothing but truth, and nothing is hidden from His sight, is testifying Himself His Existence and His absolute Oneness:
The signatory of Divine witness are the most pure and steadfast souls - The loyal angles and the most knowledgeable men. This is the most authentic witness of Tawhid.

În the light of such awareness and watchfulness, a man of average intellect can see God through his mind's eye.

The Rules of Tawhid

Tawhid is the edifice of our faith on which the whole building of Islam stands.
A slightest error in the understanding of Tawhid is fatal. The first and foremost duty of every Muslim is to make sure by all sincere efforts that he is not committing shirk in anyway or in any form. Because Shirk in its minutest form is a deadly Poison which can destroy us completely. As mentioned above, Allah Subhanahu taala has cautioned the everlasting ill effects of Shirk.

One can remain free from Shirk if he strictly follows the Rules of Tawhid, laid down by the Holy Prophet (sws) and Imams (as).
There are four important rules or aspects of Tawhid. We can not be a true Muslim until we fulfill all these four conditions of Tawhid.

First Condition - To believe in the absolute oneness of Allah.

To reject all things being considered as god and to believe in absolute oneness of God. This is the literal translation of Shahadah.
There is no god but Allah.

Thus, the first condition of Tawhid tells us the following truth. We must bear in our mind to reflect this aspect of Tawhid in all our thoughts and actions.

a - Allah is Self-Dependent.

He is a Being Who is not dependent on any other being in anyway. Everything depends on Him and needs His help for his survival or to do anything for himself or for anyone else.

To elaborate this fact further in the light of the teachings of our Imam, we believe that;

- The prophets can not show miracle without His permission.
- The doctors can not save the life of any person by their own power.
- The scientists can not discover the secrets of Nature without His backing.
- The engineers can not design airplane, spacecraft, computers or anything without His aid.
- The pilots can not fly the airplanes, spacecraft and rockets without His support.

اللّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ
وَلاَ نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَن ذَا الَّذِي
يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَاء وَسِعَ كُرْسِيُّهُ
سَّمَاوَاتِ وَالأَرْضَ وَلاَ يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

“Allah is He besides Whom there is no god, the everlasting, the Self-subsisting by Whom all subsist ; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission. He knows what is before them and what is behind them, and they can not comprehend anything out of His knowledge except He pleases, His knowledge extends over the heavens and the earth, and the control of the universe is not fatiguing for Him, and He is the Most High, the Great”. (2:255)

Thus, to do any small thing or big thing, anyone and everyone needs His help.
This quality of Allah is expressed in His name, GHANI, meaning absolutely independent of everything.
Thus, He is absolutely independent of everything, and everything totally depends upon Him.
Quran confirms this fact in the following verse.

يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاء إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾

“O men, it is you who stand in need of Allah. As for Allah, He is above all needs, worthy of praise”. (35:15)

يَسْأَلُهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

“All those who are in the heavens and in the earth ask of Him, every moment He is in a state (of glory).” (55:29)

b - Allah alone is the creator

The second aspect of this rule is that, Allah is the sole creator of everything that exist in any form whether visible or invisible, material or immaterial, liquid or solid, or gas. He is the only creator and ultimate source of all the existing things.

Thus, all things are from Him and He is not from anything.
The scientists have confirmed this truth by experiments and they call it Law of conversion of mass, which states

Matter can neither be created nor be destroyed but can be transformed into different forms.

This means that,
No one [EXCEPT ALLAH] can create milk and sugar (sugarcane) but men can transform them into chocolate, ice cream and other sweets.

No one [EXCEPT ALLAH] can create gold, iron, copper, aluminum or any other element of the periodic table but men can use them to manufacture cars, helicopters, and thousands of other sophisticated machines and billions of things.

No one [EXCEPT ALLAH] can create or destroy men, animals, plants, mountains, and oceans but man can transfigure them.

Precisely, [EXCEPT ALLAH] no one can create anything from nothing but can make something from anything.

Quran confirms this fact in absolute terms.
"Say : Allah is the creator of everything." (13:16)

Thus Allah is the Creator, and everything else is His creation.
In this way even if we see any beautiful thing or any marvelous man-made thing, we should glorify Allah as He is the creator of man. The incredible miracles of science and technology are the manifestation of Allah's eminence. We should glorify Allah Subhanahu Taala, when we see the miracles of science and technology.
Similarly, if we see any great personality and his incredible achievements, then we should glorify Allah, Who is the creator of that great man.

Quran tells the story of Hazrat Sulaiman in which we find this lesson.

قَالَ يَا أَيُّهَا المَلأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَن يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

"He (Prophet Sulaiman) said, O Chiefs: which of you can bring me her throne (of Queen Bilqees) before they come to me in submission." (27:38)

In response to Hazrat Sulaiman's request, Quran further tells;

قَالَ الَّذِي عِندَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ
أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرّاً عِندَهُ قَالَ
هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ
فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيم

"Said one person who had knowledge of the Book: I will bring it to you within the twinkling of any eye." (27:40)

The person who said this was Asif-e-Barqiya, the Prime Minister of King Sulaiman (as). According to this statement, he said, he can bring the throne of Bilqees in less than a second. Quran confirms;

"Then when Sulaiman saw the (throne was) placed before him."

As he said, the throne of Bilqis was there, just in front of Hazrat Sulaiman (as), which he brought in less than a second.
Now, what was the reaction of Hazrat Sulaiman(as) when he saw this incredible achievement of his Prime Minister ?
Did he say any word in praise of his Prime Minister, who did the job and brought the throne from a far distance in just less than a second ? NO.
Not at all. Quran tells that immediately after seeing the throne there,

“He (Sulaiman) said: This is by the grace of my Lord., to test me whether I am grateful or ungrateful.” (27:40)

قَالَ هَذَا مِن فَضْلِ رَبِّي

Hazrat Sulaiman considered the incredible achievement of his Prime Minister, a great favor of Allah and accordingly thanked Him and praised Him and not the man who apparently did it. Then he further generalized all human achievements as the favors of Allah and said:

لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

“And if anyone is grateful, truly his gratitude is (a gain) for his own soul, but if any is ungrateful, truly, My Lord is free of all needs, Supreme in Honor”. (27:40)

Thus, the important lesson which we can get from this true story of Quran is that, we should not be impressed by the person who performs any great achievement or we should not feel proud if we do any great service. In all cases, we should glorify Allah and we should thank Allah, as He is the One Who deserves for that. It is because, He is the creator of man, and He is the One Who provides the opportunity to someone to do any incredible thing. So, He is the One who should be glorified and thanked for His favor.

Those who do not realize this fact are the most ignorant, thankless and cheap people. Most of the scientists and great people of the world who are known for their great achievements are among these cheap people.

Similarly, many ignorant people worship great people because they do not realize the Divine Power behind these great people.

History reveals that whenever, the Chief Commander of the faithful, Hazrat Ali, killed any strong kafir in the battle field, he always said Allah-o-Akbar. i.e. clearly acknowledging the Divine Power, glorifying His Might, and thanking His great favor.

Second Condition - Allah alone is the prime source of all blessings

a - Complete trust in God

We must believe that the ultimate result of everything is in Allah’s hands only.

Quran reflects:
“And to Allah go back all questions for decision.” (22:76)

- NO pilot can say for sure that he will reach to his destination safely.

Yuri Gagarin, a highly experienced Soviet air force pilot and the first cosmonaut who circled the earth at the height of 327 kilometers in space (in April 12, 1961) at a speed of 27000 kph, died in a plane crash.

Hundreds of airplane which take off at every minute land safely to their destination only by the Grace of All-Mighty Allah.

“Surely, He guides you in the darkness of land and sea and sends the wind as heralds of glad tidings (no airplane can fly without enough air), going before His mercy. (can there be another) god besides Allah? High is Allah above that they associate with Him”. (27:63)

- NO surgeon can say with certainty that his surgical operation will save the life of the patient. It is a common medical practice in all major surgery cases that, the patient or his guardian must sign a paper before the surgical operation, saying, in case of death the surgeon will not be held responsible. This is a medical tradition that explicitly confirms that life and death is in Allah’s hand and all Surgeons and Doctors do confess that they do not know for sure the outcome of their efforts.

- NO one, be he the President of the most powerful country or the richest person of the world, can say that he will certainly do a particular work, though he has all the means and power to do it.

  Former President of the United States, J.F Kennedy came to Texas to give a speech during the 1964 Presidential campaign in which Kennedy planned to run for a second term. Every thing was in order as planned before and the President was going on his special car to deliver his speech. Hundreds of security police cars were moving through the streets of Dallas to the Dallas Trade Mart where Kennedy was scheduled to speak at I.00 sharp. At 12.30 sharp, when the President’s car was approaching an expressway for the last leg of the trip, suddenly, three shots rang out and the President of the United States slumped down, hit in the neck and head. President Kennedy, who died instantly on the spot, was in the operation room at 1.00 sharp, when he was scheduled to give his speech.

- NO one can say for sure that he will live next moment. Every day hundreds of people who die in road accidents do not have slightest idea of their fate a moment before their deaths.

- NO one can help anyone without the help of Allah. Every moment in the life of a man is a testimony of this fact. The history of mankind acknowledges this truth.

- NO one except Allah, has the absolute knowledge of anything.

“Say : None in the heavens or on the earth, except Allah knows what is hidden, nor they can perceive when they shall be raised up.” (27:65)

Thus, the success and the ultimate fate of everything depends on Allah’s will and Mercy. Quran educates;

قُلْ هُوَ الرَّحْمَنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾

“Say : He is (Allah) Most Gracious: we have believed in Him, and on Him have we put our trust:” (67:29)

b - Absolute Submission to Allah.

Quran confirms;

وَلِلَّهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ

“Whatever beings there are in the heavens and in the earth do prostrate themselves before Allah, some do willingly and some by force, so do their shadows morning and evening.” (13:15)

We should show absolute loyalty to Allah only or to whom He commands. Allah should be the sole and ultimate object of our love, loyalty, and obedience. We should love and show obedience to any other thing or person only under His commandments.
Thus, the love and obedience of prophets, imams, and parents should be for the sake of Allah.
If the love of the Prophet or Imam is not for the sake of Allah, then it has no value in the eyes of the Holy Prophet (sws) and the Holy Imams. The love of Imam, and attachment and devotion with him must be the outcome of Allah’s love.
Thus, if we strongly feel in our heart, that our love for Prophet and Imams is bringing us nearer to Allah, then it is the greatest ibadat and highly commendable act. But, if that is not the case, then all show of love for the Prophet or Imam, is nothing but the high waves of emotions.

The Holy Quran quotes the great wordings of Prophet Ibrahim (as) in the following verse.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

“Ibrahim said : I have set my face earnestly to Him who has created the Heavens and the earth. I am not a pagan. My prayers and my sacrifice, my living and my dying are all for Allah, the Lord of the universe. He has no partner. So have I been commanded, and I am the first to submit to Him”. (6:79, 163-164)

This has also been the Sunnat of the Prophet (sws) and Imams and the righteous and his true followers.

Third Condition - Allah alone has the absolute command over everything

We must believe in:

a - Sovereignty of God

All systems working in the universe is the work of Allah alone and no one can upset them without His will. And if anything goes wrong in the working systems, it is He alone, Who can control it.

The earth with a mass of 6,600,000,000,000,000,000,000 short tons, has three simultaneous motions,

- spinning around on its own axis,
- travels around the sun,
- moves through the Milky Way with the rest of the solar system. A slight change in the velocity of the earth or its distance from the sun can throw it either into the deep space or right into the sun.

There are more than 100,000,000,000,000,000,000,000,000,000. stars only in our galaxy, the Milky Way. These stars, like sun, have planets and satellites moving in their respective orbits. Then there are more than 100 billion galaxies moving in the universe. Allah Subhanahu taala is controlling the movements of all these heavenly bodies.

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَن تَزُولَا وَلَئِن زَالَتَا
إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

"Verily Allah keeps the heavens and the earth from falling (keeps the planets, satellites, and stars into their respective orbits), and if they move away from their orbits, there is none except Allah Who can again bring them back into their right positions." (35:41)

"Blessed be He in whose hands is all sovereignty: He has power over all things." (67:1)

b - Absolute oneness of God

He alone is the sustainer of the whole universe. He has no partner in His work.

There are more than 2,000,000,000,000,000,000 different kinds of living species on this planet earth. All these creatures of Allah Subhanahu taala live on the earth's surface or close to the surface - underground, underwater, or in the atmosphere. All of them have different kinds of requirements and different survival conditions. Allah (swt) provides all of them everything they need in appropriate quantities.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَن لَّسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾
وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾

"And We have provided therein means of subsistence-for you and for those for whose sustenance you are not responsible. And there is not a thing (on earth or in its underground), but its (source and) treasures (inexhaustible) are with Us, and We only sent down in due and ascertainable measures." (15:20-21)

c- All power and ability to do any work by anyone belongs to Him.

The great achievements of the Prophets and Imams or great scientific works of scientists are due to His grace.

عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

"(HE) taught man that which he knew not." (96:5)

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ
غَيْرُ اللَّهِ يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣﴾

"Men, bear in mind Allah's goodness towards you. Is there any other creator who provides you from heavens and earth. There is no god but Him. How then can you turn away." (35:2)

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ
فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

"He bestowed wisdom on Luqman." (31:12)

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِن تَأْوِيلِ الأَحَادِيثِ
فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ أَنتَ وَلِيِّي فِي الدُّنُيَا وَالآخِرَةِ
تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾

"Lord, You have given me power and taught me the science of interpreting the dreams. You are the creator of the heavens and the earth." (12:101)

Thus, to praise anything means to glorify Him.
Muslims are taught by the Holy Prophet (sws) to glorify Allah, when they succeed in any great achievement.

الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ

"All praise be to Allah, Lord of the worlds." (1:2)

The Holy Quran explains this condition of Tawhid very clearly in the following verse.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن
لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

"All praise is due to Allah who has taken no spouse nor a child. He has no partner in His act of governing, nor has He a helper to help Him out of weakness. Therefore glorify Him a great deal." (17:111)

Thus, when we read about the universe which contains billions of galaxies, each galaxy containing billions of stars, bigger than the sun, we should say - ALLAH - O - AKBAR.

When we read about the incredible things in biology, chemistry, physics, botany, zoology, and many other branches of science, we should constantly say: - ALHUMD - O - LILLAH.

when we read or hear the unthinkable achievements of Prophets, Imams, and other grand personalities, we should say from the bottom of our heart: - SUBHAN ALLAH.

WHY! QURAN REFLECTS:

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن
شَيْءٍ إِلاَّ يُسَبِّحُ بِحَمْدَهِ وَلَـكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيماً غَفُوراً ﴿٤٤﴾

"The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but celebrates His praise. But you do not understand their glorification. truly, He is Ever forbearing, oft-forgiving." (17:44)

Fourth Condition - None other than Allah can be worshipped

The three above conditions of Tawhid were theoretical i.e., one has to believe that way. But the fourth condition is a practical one, i.e., worship.

To believe in Tawhid means :

- to worship Allah alone and
- to reject everyone else for worshipping.

Precisely, none other than Allah can be worshipped. Allah alone deserves to be obeyed unconditionally and given in to total submission, both by mind and action.

Practically,

- we must not bow down to anyone except Allah.
- we must not prostrate to anyone except Allah.
- we must not kneel down to anyone except Allah

Basically, both Sajda and Ruku shows the greatness of man, that his status is so high that he can not bow down or kneel down to anyone except Allah. Sajda raises the position of man to its highest level. Salat, which is a practical show of total submission to Allah, is therefore, known as Me'raj ul-Mo'min.

Thus, the essence of the fourth rule of Tauhid is that, nothing must be made a partner to Him in any form in any kind of worship whether formal worship like salat or personal supplications (Du'a).
All prophets and Imams taught us that we should worship none, but ALLAH. We should ask help from Allah as He alone is the source of everything.

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِي إِلَيْهِ أَنَّهُ لاَ إِلَهَ إِلاَّ أَنَا فَاعْبُدُونِ ﴿٢٥﴾

"Not a messenger did We send before you without this inspiration sent by Us to him : that there is no god but I; therefore worship and serve Me." (21:25)

Imam Ali (as) educates his followers:
"Put faith in Allah, Seek His protection, Direct your prayers, request (hajaat), and supplications to Him and Him alone. Ask as much of His favors as you can, know that Allah owns the treasures of heaven and the earth. Not only He has given permission to ask for His

mercy and favours, but also He has promised to listen to your prayers. He has not appointed guards to prevent your prayers reaching Him. Invoke His help in difficulties and distress. Implore Him to grant you long life and sound health. pray to Him for prosperity.
Think over it that by simply granting you the privilege of praying for His favors and mercy, He has handed over the keys of His treasures to you. Whenever you are in need, pray and He gives His favors and blessings."

Imam Zainul Abideen (as), our fourth Imam, has taught his Shias through his duas in Sahifa - e - Sajjadiya, that they should not ask their haajaat to anyone except Allah. He desperately calls Allah in his duas:

"Praise to Allah to Whom I address my supplications and not to any other than Him., and if I were to address other than Him I will be disappointed in my supplication. Praise to Allah to whom I turn in hope and not anyone other than Him, and if I were to turn in hope to anyone other than Him, shattered will be my hopes.
O Allah ! You are my Master and I am your slave, and it is only proper that a slave calls upon his master and no slave has a master full of generosity like you. Praise to Allah, I do not supplicate other than Him, and if I were to supplicate other than him, my supplication will not be answered."

Amir al- Mu'minin Imam Ali (as) wrote a letter to his son on his return from the battle of Siffin, a year before his martyrdom. In this precious letter Imam has unveiled the truth about his Lord which no one can perceive by his own wisdom. Imam writes:

"Know that He Who owns the treasures of the heaven and the earth has permitted you to pray to Him and has promised you acceptance of the prayer.

He has commanded you to beg from Him in order that He may give you and to seek His mercy in order that He may have mercy on you.

He has not placed anything between you and Him that may veil Him from you.

He has not required you to get a mediator for you to Him, and if you err, He has not prevented you from repentance.
He does not hasten with punishment.
He does not humiliate you when you deserve for humiliation.
He has not been harsh in accepting repentance.
He does not severely question you about your sin.

Whenever you call Him He hears your call.
You place before Him your needs, unveil yourself before Him,
complain to Him of your worries, beseech Him to remove your troubles, seek His help in your affairs and ask from the treasures of His mercy that which no one else has power to give, namely length of life, health of body, and increase in sustenance.

He has placed the keys of His treasures in your hands in the sense that He has shown you the way to ask Him. Therefore, whenever you wish to open the doors of His favors with prayer, and let the abundant rains of His mercy fall on you."

Each and every word of this letter is a powerful missile against Shirk. Each sentence of Imam's letter deserves hours of pondering. It contains basic principle of Tawhid and the true interpretation of monotheism.

Thus, according to the teachings of Imam Ali (as), the sum and substance of Tawhid is that there is no god but Allah - the absolute power, present everywhere, independent of everything, the sole creator, designer and sustainer of all existing things (visible, invisible, past and future).

He is one supreme being to whom belongs all power and authority and everything else in the universe is the manifestation of His power and wisdom. We should follow His commandments fully and should show total submission to Him alone.

Anything else is shirk (polytheism). If we trust anyone or ask anything from anyone, thinking him independent of Allah, then it is shirk.
We should have a strong belief that: birth, life, health, death, prosperoity and well-being, all-in-all, are absolutely in Allah's hand. We must ask any of these things from Allah, as He alone has the absolute power to do whatever He wishes to do.

Quran has condemned Christians and pagans for calling Hazrat Isa (Jesus Christ) , Hazrat Maryam (Mary) and other human beings as god for help.

قُلِ ادْعُواْ الَّذِينَ زَعَمْتُم مِّن دُونِهِ فَلاَ يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلاَ تَحْوِيلاً ﴿٥٦﴾
أُولَـئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ
أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوراً ﴿٥٧﴾

"Say (O Muhammad), Call upon those - besides Him - you think (like Hazrat Isa (as), Bibi Maryam (as) or any other person). They have neither the power to remove the pain (distress) from you nor even they can change it. Those to whom they call upon (for help, like Hazrat Isa (as), Bibi Maryam (as) or any other great person other than Allah), they themselves (strive to) find the nearest mean to approach to their Lord. They hope for His mercy and fear His torment. Verily, the torment of your Lord is to be afraid of." (17:56-57)

Quran confirms:

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لاَ يَسْتَجِيبُونَ
لَهُم بِشَيْءٍ إِلاَّ كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ
وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاء الْكَافِرِينَ إِلاَّ فِي ضَلاَلٍ ﴿١٤﴾

"For Him (alone) is prayer in truth Those to which they call upon (for help) besides Allah give them no answer. They are like a man who stretches out his hands to the water to reach his mouth, but it can not reach him, Vain are the prayers of the unbelievers." (13:14)

“Say : Who is the Lord and Sustainer of the heavens and the earth ?
Say : Allah.
Say : Why you then take protectors other than Him, who, even to themselves, can do neither harm nor good ?
Say : Allah is the Creator of all things.” (13:16, 17)

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللّهِ لاَ يَخْلُقُونَ شَيْئاً وَهُمْ يُخْلَقُونَ
الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَاباً وَلَوِ اجْتَمَعُوا(١٦:٢٠)

“Those whom they invoke besides Allah create nothing and are themselves created.”

يَا أَيُّهَا النَّاسِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ لَهُ وَإِن يَسْلُبْهُمُ
الذُّبَابُ شَيْئاً لاَّ يَسْتَنقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾

“O men! Here is a parable set forth ! Listen to it ! to whom besides Allah, you call, can not create (even) a fly, if they all meet together to do this. And if the fly snatch away anything from them, they would have no power to release it from the fly. Weak are those who petition and whom they petition.” (22:73)

CHAPTER 10

ADL - JUSTICE OF GOD

The second basic belief in Islam is Adl which means Divine Justice.
To believe in adl means to believe that all actions of Allah are in accordance with perfect justice and reason. Allah is just - beyond all injustices. Allah does not like oppression, cruelty and any kind of injustice among His servants.

One sect of Sunni Muslims (Ash'arites) completely denied Allah's justice. They believe that Allah has full power to act as He likes. So by His power and authority He can throw a good-doer into hell fire and an evil-doer into paradise and no one can protest against His order.

But another group of Sunni Muslim and Shia Muslims believe that it is true that Allah is the Supreme power and Supreme authority and no one can challenge His action or decision, but He is perfect, and therefore all His actions and decisions are always based on justice.

What is the meaning of Justice

It is important to know the meaning of justice because sometimes it is confused with equality. For example, a person who does not know the correct meaning of justice may ask many wrong questions, such as, If Allah is Just and all His actions are based on justice then:

- Why there are some rich and some poor people in the world ?
- Why men are physically strong and women weak and frail ?
- Why there are black and white people ?
- Why some people have long life and some die at a very young age ?

All these facts and many other realities in the world can confuse a person if he believes in Divine justice but does not know the right meaning of justice.

It is important to know that the meaning of justice is not equality as these two words have entirely different meanings.

Hazrat Ali has given an accurate definition of justice. He said justice means, to put a thing in its right place. In contrast, injustice means putting a thing not in its due place.
For example, if we sit on the table and put our books on the chair then it is injustice as they are not in their right places.
Similarly, if we pay equal wages to a highly qualified professor and an ordinary teacher or we give equal marks both to a hardworking and lazy student, then it is not justice.

Justice is that everyone should get what he deserves for. Justice is this that a professor should get more salary than an ordinary teacher as he has done more work to acquire knowledge and has better abilities to do work. Justice is that each student should be graded according to the quality of his work. i.e., equal treatment, or equal distribution is not justice, rather it is injustice.

Thus equality is not a condition for justice, rather rights and appropriate dealings is justice. By keeping this meaning of justice in mind, we can easily understand as to why there are rich and poor, long and short, black and white people in the world? Why men are strong and women are weak? There are good reasons and logical explanations. For example, the delicate body of woman is a beauty and the reverse is a defect for her.
Thus Divine justice is that everyone should get his/her rights in proportion to his / her needs and abilities.
It is also important to note that the many cases of injustices we see all over the world is because of favoritism and human unjustness. Allah Subhanahu taala is Just and He will punish such people on the day of judgment for their unfairness in dealings.

The Holy Quran clearly states that Allah's decisions and dealings are always based on perfect justice. He is the Lord of the universe and He can do everything He likes as there can never be a slightest opposition or resistance against His will, but it is one of His attribute that He is Just (Adil).

Thus He can throw a good man in the hell-fire by His power, but He will never do so because of His perfect personality.
He will pardon many people befitting for the hell-fire because He is compassionate, merciful, and kind, i.e., His mercy outshines His justice.
The Prophet has taught us du'a to ask Allah Subhanahu taala, not to deal us with justice but with mercy and leniency.

The Holy Quran clearly states that :

إِنَّ اللّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا

"Allah is never unjust in the least degree" (4:40)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ
شَيْئًا وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٧﴾

"we shall set up scales of justice on the day of judgment so that not a single soul will be dealt with unjustly in the least." (21:47)

إِنَّ اللّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاء ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاء وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

"Allah Commands justice, kindness and charity to one's kindred, and forbids indecency and oppression." (16:90)

This made it very clear that why Shia consider Adl as the basic belief of Islam and why they differ with Sunnis on this issue.

Divine Justice in the Natural systems.

The definition of justice given by Hazrat Ali (as) can precisely be seen in the Divine laws of nature working in the universe.
Scientists have amazingly confirmed that they find everything in its right place. There is nothing in the universe disorderly and haphazard.
Scientists say that there is a precise balance between the sun, earth and other planets. If this balance is disturbed, the whole solar system will collapse. This balance which is a beautiful demonstration of Divine justice is found in every atom of the universe. As atom is the unit of matter, it means that justice prevails everywhere in the universe.
Professor Haldane, a famous biologist, has written an article On being the right size. In this interesting article, he proves that every living creature (man, animals, insects etc.) has the right size, i.e. their bodies fit to their living conditions and circumstances.
Thus the whole universe and its uncountable things are the witnesses of Allah's adl (Divine justice).

The Holy Quran confirms the scientific view of the universe.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

"He has raised the heavens and has set up a standard for everything." (55:7)

CHAPTER 11

CAUSES OF HUMAN SUFFERINGS AND NATURAL DISASTERS

Everyday when we read the newspaper or watch TV, we come to know about many different kinds of human miseries and mishaps. We also see people around us miserably suffering with chronic diseases, hunger, and poverty. We also hear about many catastrophic natural disasters such as earthquake, floods, hurricanes, tornado, cyclone, storms and droughts killing millions of people and leaving millions of widows, orphans, and handicaps.

A question arises that when God is All-mighty i.e. capable of controlling anything and everything and God is also all-knowing i.e., He knows everything that happens anywhere in the universe, then why such dreadful events occur.
This is a very important question. Many atheists use this question as a valid reason to deny the existence of God. This question also disturbs many ignorant Muslims. It is therefore essential for all Muslim students to have a satisfactory answer to this question.
This question does not have one simple answer as there are many different causes of human suffering and afflictions.

Some of the major causes of calamities and sufferings are as follows:

- Reaction of our action and Divine punishment.
- Warning and reminder to turn back to God.
- To energize and stimulate human spirit and to intensify his efforts.
- Examination.
- Divine system.

Reaction of our action.

The major cause of our all sufferings and miseries is our deeds. i.e., in most of the cases we suffer because of our wrong doings. Quran has disclosed this law of God.

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلاَّ بِمَا كُنتُمْ تَكْسِبُونَ

"Then it shall be said to the wrongdoers: Taste the everlasting torment; Shall you be rewarded except according to your deeds" (10:52)

i.e., You receive the payment of what you earn. This law of God has also been discovered by Isaac Newton in Nature which we teach in Physics. i.e., every action has an equal reaction.

If we sincerely study and analyze our sufferings and miseries we will really know that in most of the cases our sufferings are the outcome of our own actions or attitude. Let us see this categorically.

Hunger and poverty

The most common kind of suffering and infliction are hunger, poverty and diseases. Let's analyze the causes of these infliction one by one.

Poverty is the lack of enough income and resources to live comfortably. It is one of the world's main social problems. In both developing and developed countries, millions of people are suffering because of poverty. Poverty is the most common social disease. Many of the poor people in the world cannot buy the food, shelter, clothing, and medical care that they need. This creates frustration, hopelessness and lack of interest in life. In the late 1980's, it was estimated that I billion people, about a fifth of the world's population, were so poor that their health and lives were endangered.

But what is the cause of poverty and who should be held responsible for all that suffering ? Man or God ?

Poverty has variety of causes. Some of them are being mentioned here.

a- Lack of education, skills and aptitude to do work. Many people don't want to do work. They suffer due to their laziness or less interest in work. Some people think that Allah Subhanahu taala is our sustainer and He has taken the responsibility of our basic needs. It is true, but still a lot of efforts are needed to take our share from the Divine warehouse. So in many cases poverty is due to the under utilization of human potential and natural resources.

b- Inflation also significantly contributes to poverty. Inflation means increasing the price of goods which affects a certain group of the society. We experience this problem now and then. This is a man-made cause in which human selfish nature works to get as much as possible without considering anything.

c- Some countries are poor because of lack of expertise and equipment needed to produce adequate food supplies for most of their people. It is also due to the lack of involvement in science and technology.

d- Many women become poor after they are divorced or separated from their husbands. It is also a personal reason.

e - In some cases poverty also results from natural disasters such as floods, droughts or poor harvests. This can also be the indirect cause of our wrongdoing which we shall discuss later.

Thus in most of the cases we find that the hunger and poverty are mainly either due to the improper distribution of amenities or under utilization of natural abilities and resources

Divine Punishments

It is important to know more about the Divine punishments. Quran has described the Divine punishments in detail. However, it is not easy for an ordinary person to identify the Divine punishment and more importantly its actual cause.

Diseases and epidemics

Disease is also a major cause of sufferings. It is said that diseases have killed or disabled more people then all the wars ever fought. Each year, tens of millions of people die from

different kinds of diseases. In the United States alone, diseases kill nearly 2 million people each year and leave many people permanently disabled.
Apparently it seems that God is solely responsible for all kinds of diseases as He has created the viruses, bacteria which cause many different kinds of diseases. But this is not true.

Medical experts say that almost all diseases are caused by ignoring the standard laws of nature. i.e., our life-style, habits, living conditions and physical environment nurture diseases. Let's take malaria, the most common disease of the third world countries. Malaria is caused by protozoan called plasmodia and is transmitted by the bite of the female anopheles mosquito. It is true that Allah Subhanahu taala has created the mosquito and plasmodia which infect us with malaria. But Allah has also instructed mosquitoes to live in dirty water and filthy environment. thus, by creating a dirty environment, we invite mosquitoes, houseflies, rats, and other germs carriers in our home to deliver diseases.
Similarly AIDS, the most dangerous and incurable disease, which has killed millions of peoples, is a disease sponsored by criminals. The cause of AIDS is HIV virus, undoubtedly created by Allah, but who transfer it into the human body ? Allah or the patient himself /herself. At least in this particular disease doctors have honestly acknowledged that the only source of this disease is the patient himself / herself as he or she is the one who has acquired it. That is why they have named it Acquired Immune Deficiency Syndrome.
Even those innocent people who get this disease from blood transfusion or blades are due to the human negligence.

Thus in most of the cases, the sufferings due to the chronic disease that makes the life miserable, are the result of our own deeds.

Black Death.

As mentioned above, not always but in most of the cases, the cause of the disease is one's bad deed or negligence of Divine orders. Sometimes the whole nation is punished by epidemics.

Scientists say they don't yet know, how all of sudden a particular epidemic disease grows and spreads widely killing millions of people and then goes away itself without any human efforts. For example, outbreaks of plague have been reported in different periods of history that have killed hundreds of millions of people.

In 542 AD an epidemic of plague struck Constantinople (now Istanbul, Turkey) and killed half of the population.

In 1347, one of the most disastrous plague burst out in Europe which killed 40,000,000 people - about a fourth of the European population at that time. This pandemic plague is called Black Death in history.

In 1800's a third epidemic appeared suddenly in China and spread like a fire. It killed more than 20 million people.

Scientists have tried to guess some of the probable causes of these epidemics but are puzzled by their mystified origin. For instance, they can not answer such questions, how a particular cause develops that spreads plague, and why it has developed at some particular

time and not at any other time, and how it stops itself without any apparent reason.
To cite an instance, consider the apparent known cause of the second epidemic - Black Death, which killed 40 million people in Europe. It is said that the source of this epidemic were Black Rats which carry a particular species of flies called Xenopsylla Cheopsis. But the origin from where all these rats who arrived to spread the epidemic is still a riddle. More surprisingly, why the same rats did not spread the disease where they were living before. Further to their surprise, it was found that the Brown Rats, which are rare in Europe, came from China and killed the Black Rats which were spreading the disease.
Those who do not believe in God and in His planning, such epidemics will remain a mystery. But those who read Quran can understand, why the Black Rats brought the disease in Europe and who sent the Brown rats to stop the epidemic.

Natural Disasters

The natural disasters such as earthquakes, storms, floods, and droughts, which bring different kinds of miseries are also sometimes due to our bad deeds. Quran has described in details that how these many kinds of natural disasters have wiped out many nations in the past when they disobeyed Allah and crossed the Divine limits.

Quran mentions different kinds of natural disasters which were caused by the wrath of Allah Taala.

فَكُلًّا أَخَذْنَا بِذَنبِهِ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم
مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُم مَّنْ
أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

"Each one of them We seized for his crime. Of them, against some We sent a violent tornado: some were caught by a (mid-night) blast, some We caused the earth to swallow up (powerful earthquake or major volcano eruption), and some We drowned (in water). It was not Allah Who injured (or destroyed) them: they injured (destroyed) themselves."(29:40)

In surah HUD, it is mentioned with all details that how the nations of the following prophets were punished one after the other because of their sins and rebellious nature.

1 - Prophet Nuh (as) - FLOOD
His whole nation except his companions was perished by a great flood. Huge flow of water welled out from the earth and from the sky and all were drowned except few believers. (11:21-49)

2 - Prophet Hud (as) - A DREADFUL EXPLOSION
His whole nation, named Aad was destroyed by a horrible natural disaster except those who obeyed him. (11:49-59)

3 - Prophet Saleh (as) - A MIGHTY BLAST
His whole nation, named Thamud, except his true followers, was smashed by a dreadful explosion that rang along with a powerful storm. (11:61-67)

4 - Prophet Lut (as) - A MOST POWERFUL EARTHQUAKE
His whole nation, except his true followers were destroyed by turning the whole town upside down, followed by a rain of baked clay layer on layer. (11:77-82)

5 - Prophet Shu'ayb (as) - A POWERFUL BLAST
His whole nation, named Madyan, except his few followers, was killed by a powerful Explosion (Earthquake). (11:84-94), (29:36)

6 - Prophet Moosa (as) -THROWN INTO THE SEA
Pharaoh, his Chiefs and the whole army were drowned into the River Nile.

After giving all details of crimes and punishments, Quran very clearly tells the cause of such dreadful natural disasters in the following verse.

ذَلِكَ مِنْ أَنبَاء الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَآئِمٌ وَحَصِيدٌ وَمَا ظَلَمْنَاهُمْ
وَلَـكِن ظَلَمُواْ أَنفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِن دُونِ ا
للّهِ مِن شَيْءٍ لِّمَّا جَاء أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ

"These are some of the stories of communities which we have told you ——— It was not WE that wronged them: They wronged their own souls". (11:100)

Thus, these verses of the Holy Quran have explained that one of the major cause of natural disasters is Divine punishment. However, we can not say for sure that each and every natural disaster is a Divine punishment. But the natural disaster do occur as in the past with horrible results. Hundreds of natural disasters of high intensity have been recorded in the history. Here, we present just few of these many natural disasters that terribly hit various nations in last one thousand year.

Year	Location	Dead	Type of Disasters
856	Iran	200,000	Earthquake
893	India, Iran	330,000	Earthquake
1138	Egypt, Syria	330,000	Earthquake
1201	North Egypt	1,100,000	Earthquake
1290	Northeast China	100,000	Earthquake
1556	Central China	830,000	Earthquake
1693	Sicily	300,000	Earthquake
1703	Honshu; Japan	200,000	Earthquake
1730	Hokkaido; Japan	137,000	Earthquake
1731	Beijing; China	100,000	Earthquake
1737	Calcutta; India	300,000	Earthquake
1779	Northern Iran	100,000	Earthquake
1887	Eastern China	900,000	River flood
1920	Central China	200,000	Earthquake
1923	Tokyo	142,800	Earthquake
1927	Central China	200,000	Earthquake
1970	Bangladesh	266,000	Cyclone
1976	Northeast China	240,000	Earthquake

The Holy Quran has identified the root cause of many of such kinds of natural disasters, as mentioned above, in the following verse;

إِنَّ اللّهَ لاَ يَظْلِمُ النَّاسَ شَيْئًا وَلَـكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ

"Verily, Allah does not deal unjustly with man in any way: it is man that does unjust to his own soul." (10:44)

Divine warnings to turn back to our Lord

If we study carefully the painful incidents of our life that occurred in some specific circumstances and judge them in context of our behavior, we can realize that most of these painful events were the milestone of our progress. Many times it has happened that a sudden shock or blow in our life becomes the turning point. These mild punishments are just to discipline us in order to save us from severe punishments.
Those who are mindful they take the advantage of such occurrence and change their behaviors, but those who are not watchful they just cry and complain and finally meet even more severe consequences of their heedless attitude.

We find many people who have very smooth and comfortable life forget their Lord and a sudden undesirable event wakes them up from their deep sleep. A plain and easy living is just like driving on smooth highways in a pleasant night. If the driver is not warned in time by a slash, he will certainly face a dreadful accident. This is why in modern highways engineers fix artificial light barriers at regular short distances just to prevent sleeping during the long driving. Thus ups and downs and hardships in life also serve the same purpose and keep us attentive to escape deadly events.

The Holy Quran rejects such heedless people who do not take lessons from their sufferings.

فَلَوْلا إِذْ جَاءهُمْ بَأْسُنَا تَضَرَّعُواْ وَلَـكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُواْ يَعْمَلُونَ

"We afflicted them with calamities and misfortunes so that they might humble themselves, but their hearts were hardened ..... (6:43)

Thus hardships and painful events can have many different causes and it is not fair to consider them punishment without proper identification. Moreover in most of the cases there are many blessings of Allah in our sufferings as they energize and stimulate our spirit and intensify our efforts.

Even the natural disasters such as earthquakes, droughts, floods, wars bring many significant changes in our physical world and society.
A poisonous snake seems to be a very dangerous enemy of mankind, but its poison which can kill a careless person, is used as a medicine to save the lives of thousands of people.



CHAPTER 12

NABUWWAT - PROPHETHOOD

The third basic belief in Islam is prophethood.
It means that Allah Subhanahu taala has sent His messengers to teach mankind about the purpose of their creation.

The Divine scheme of sending the prophets was that no one should be left out without Divine teachings. For this reason the first man on the earth i.e. Hazrat Adam himself was a prophet. Then Allah Subhanahu taala sent prophets to all nations and all communities to preach.

Definition of Prophethood

Prophethood has been defined by a great Alim, Allama Hilli, as **" the Prophet is the person who reports from Allah Taala without any human mediation."**

ALLAH ➥ PROPHET ➥ PEOPLE

What is the meaning of Nabi and Rasul ?

In Islamic terminology two different words are used for messenger of Allah Taala.

1 - Prophet [Nabi]
2 - Apostle [Rasul]

A Messenger of Allah can be a Nabi [Prophet] or a Rasul [Apostle] or both Nabi and Rasul at a time.

• Nabi [Prophet]

Nabi is an Arabic word, which has been derived from the word, Naba, meaning, True News of great importance.
In Arabic language, the word naba is not used for ordinary news (Khabar), but is applied to a news which is absolutely true (confirmed truth) and a news of great value. Thus, the word Naba refers to a great and true news.
Now we can easily explain the meaning of Nabi which is as follows;
The Nabi [Prophet] is a truth-speaking person who receives the truthful news of high value from Allah Taala and conveys it to people.

Thus, we can say that the Nabi is an exalted and high-ranking person who has an assignment from Allah Subhanahu taala to communicate with His servants on His behalf.

• Rasul [Apostle]

Rasul is also an Arabic word which is derived from the word, Risalat, meaning, to send.

Thus, the meaning of Rasul is, one who is sent from Allah.
In Islamic terminology, both Nabi and Rasul are the most high-ranking people chosen by Allah Subhanahu taala to guide the mankind.

What is the difference between Rasool and Nabi ?

After knowing the terminological meanings of Rasul and Nabi, it is also important to understand the difference of these two great positions.

The Quran has used both the words, Nabi and Rasul, which shows that there were two kinds of messengers.

1 - Some of the messengers were Nabi only.
2 - Some messengers were both Nabi and Rasool.

The difference between Rasul and Nabi is that,

1- A Rasul was a messenger of Allah who was given a new Shariat (codes of law) from Him. And a Nabi was also the messenger of Allah, but he was not given any new Shariat and followed the shariat of earlier Rasul.

Sheikh Mufid, a great scholar of Islam writes in his book, Awa'il al-Maqalat, "every messenger is a prophet [Nabi], but not every Prophet is a Rasul [Apostle].

All Rasules were Nabi but all Nabis were not Rasuls.

2- A Prophet is always a Nabi by birth, but a prophet become Rasul when he officially receives the post and declares it. For example, our Prophet Muhammad (sws) was Nabi by birth, but became Rasul when he officially got and delivered the message of Risalat at the age of 40.

3- The Rasul [Apostle] receives the message from Allah Taala in many different manners such as, vision during sleep, direct communication with angels when he is awake. i.e., he can see and speak to the angels during communication of Divine message.

But the Nabi [prophet] differs from the Rasul in that he does not see the angels when awake but sees during sleep.

4- The Rasul is higher in rank than a Nabi.

Out of 25 Prophets mentioned in the Holy Quran, or among 124000 Nabis, Five were Rasul, and are called Ulu l-azm prophets, meaning those who possess a quality of determination and firmness.

The five Rasuls and Ulul-azm Prophets are:

1 - Hazrat Nooh (as)
2 - Hazrat Ibrahim (as)
3 - Hazrat Musa (as)
4 - Hazrat Isa (as)
5 - Hazrat Muhammad (sws)

- Prophet Nooh(as) was given a Shari'ah which was followed by other prophets up to the time of Hazrat Ibrahim(as).

- Prophet Ibrahim(as) was given a Shari'ah which remained in force up to the time of Hazrat Musa. i.e., Hazrat Yaqub, Hazrat Lut, Hazrat Yousuf (as) etc. followed the Shariat of Ibrahim.

- Prophet Musa(as) was given a new Shari'ah which was followed by all the prophets of Bani Israel until the time of Hazrat Isa (as).

- Prophet Isa (as) was given a new Shariat which remained in force upto the time of the Holy Prophet.

- Prophet Muhammad (sws) was given the last and the most perfect Shariat which will remain in force up to the last working day of the world.
  The Shariat -e- Muhammadi can never be changed as Prophet Muhammed (sws) is the last prophet and no prophet will come after him.
  Our Prophet, Hazrat Muhammad (sws) has the highest position and rank among all the Prophets.

What was the special work of Prophets ?

The Holy Quran precisely tells the responsibility of the Prophet towards his nation.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾

"It is He Who sent forth among the unlettered an apostle of their own to recite to them His revelations, to purify them, and to instruct them in the scriptures and wisdom, - (62:2)

From this verse of the Holy Quran, we arrive at a conclusion that there were four main assignments of the prophet. No other person except a Divine agent is capable to do these works.

1 - To guide the mankind to the right path.
2 - To inform the people about the unseen and hidden realities which they can never know or perceive by themselves.
3 - To purify their souls and to develop their morals of Divine standard.
4 - To certify the actions of people on the day of judgment.

• 1st assignment of the Prophet - to guide the people.

This was the first and the main duty of all the prophets.
To do this work efficiently and adequately, Allah Taala gave the prophets, both theoretical book [core concepts] and Practical book [Shariah - complete codes of ideal life].

All actions and activities of the Prophets were totally according to the Divine Will. In this way the life of the Prophet itself was an open book.
All Prophets taught their respective nations all essential things that are necessary for a meaningful life in this world and for the ultimate success of the eternal world.

• 2nd assignment - To inform the people about the hidden and unseen realities.

This was the second important work of the Prophets.
There are many facts and truths which are totally beyond the human reach. Man can never know them unless a reliable person from God tells and explains these facts.

• 3rd assignment - to purify the souls and to develop high morals.

This is the third important duty of the Prophets.
Quran declares the prophethood as a great favor of Allah Taala to mankind and a source of His unlimited mercy.

يَا أَيُّهَا النَّاسُ قَدْ جَاءتْكُم مَّوْعِظَةٌ مِّن وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَO

"O mankind: there has come to you a direction from your Lord for the (to cure disease) heart - and for those who believe, a guidance and a mercy." (10:57)

• 4th assignment - to certify the actions of the people on the Day of Judgment.

Quran informs us that on the day of Judgment, the Prophets and their true successors, Imam, will be asked to give full reports of their nation.

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِفَأُوْلَـئِكَ يَقْرَؤُونَ كِتَابَهُمْ وَلاَ يُظْلَمُونَ فَتِيلاً .

"One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least." (17:71)

Characteristic features of Prophets.

Apart from many other characteristic features, all prophets have five things in common.

1 - All prophets were appointed by Allah Subhanahu taala and none of them was self-appointed or appointed by the public.

2 - All prophets were infallible and perfect human beings. No angel was sent as Nabi or Rasul. All prophets were males. No woman was appointed by Allah as a Nabi or Rasul.

3 - All Prophets were endowed with some kinds of distinct signs.

4 - All prophets taught the basic beliefs of Islam, i.e., There is no god but Allah who has no partner (Tawhid) and that there is a day of Judgment when each person will get reward according to his/her deeds.

5 - All prophets successfully completed their task.

Let's discuss the characteristics of the Prophets in the light of the Holy Quran.

Appointment of the Prophet.

All prophets were appointed by the Allah Subhanahu Taala, and none out of the 124000 messengers, was a self-appointed or public's nominee.

Why Allah should appoint the Prophet is a self-explanatory fact. The nature of Prophet's work clearly demands that he should be appointed by Allah and not by the public or by himself. This rule will also apply on the successor of the Prophet.

The Prophets are the chosen people who are capable of receiving Divine guidance from the invisible world and communicating it to the people living in the physical world. They are the most trustworthy, selfless and unchanging people. It is Allah alone who can judge who is fit to do this job and, hence, fit to be a Prophet.

Quran attests this rule;

اللّٰهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

"Allah knows best whom to entrust with His message." (6:124)

عَلَّمَهُ شَدِيدُ الْقُوَىٰ

"He is taught by one who is mighty in power, and vigorous." (53:5)

Thus, no ordinary person, be he a very intelligent and knowledgeable, can qualify this criterion except the one who is appointed by Allah, Who is Almighty.

The infallibility of the Prophets - [Ismat ul-anmbiya]

Another distinguishing feature of the Prophets of Allah is that they were all infallible and perfect human beings.
The Arabic word to express this unique quality is, Ismat, meaning, immunity from committing a sin or making a mistake.
Thus, every action of the Prophet is always accurately correct and can not be questioned for verification.

Quran has ascertained that prophets never do anything out of their own desire or under any pressure. They always strictly follow Allah's Commandments, whether they do anything in private or in public.



"He does not speak out of his own desire." (53:3)

Another strong proof of infallibility of the Prophet is that Allah Taala has asked all mankind to follow the footsteps of the Holy Prophet (sws) without any reservation. This Divine command in itself is a valid proof that His prophets always do the right things, and there is no chance of any kind of error.

قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ

"Say: if you do love Allah, follow me. Allah will love you." (3:31)

Thus, from the Quran and also by common sense, the Prophet is totally free from all kinds of indecencies and human errors.

What is a difference between Prophet and a common man.

In physical appearance, all prophets (Nabis, Rasuls and Imams) were like common human beings. They all have the same body as we have, same needs as we have, i.e., they used to eat food, they used to drink water, they used to sleep and rest, they married, they had children, they died after certain age etc.
But despite these many common characteristics, all Prophets were highly elevated souls with special signs and extraordinary characters.
Quran has described this unique combination of similarity and difference of the Prophet's personality.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ
إِلَٰهٌ وَاحِدٌ فَمَن كَانَ يَرْجُو لِقَاء رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحاً
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَداً ﴿١١٠﴾

"Say: I am only a man like you, (but) it is revealed unto me that your God is but one God." (18:110)

From this verse of the Holy Quran, we can infer two important facts of their personality.
- that in general physical appearance, Prophet is not different from common human beings, but he is wholly like them.
- but with all this bodily resemblance, he also receives Divine revelations.

This additional and exceptional quality of the Prophet, i.e., capability of communicating with God (there is no god but Allah Taala), which no ordinary human being can do, makes him indescribably higher than all human beings. This difference is beyond any imagination.

This exceptional quality of the prophet, i.e., prominently like a common man but remarkably different from man, is not a mystery or unusual. We can explain it rationally and scientifically with the following few examples.

Similarity and dissimilarity of diamond and charcoal.

Every student of chemistry knows this fact very well that pure carbon occurs in nature in four entirely different forms - diamond, graphite, carbon black (amorphous carbon) and fullerenes. This means that as far as the chemical composition of carbon black (charcoal) and diamond is concerned, they both are utterly the same. Diamond is made up of almost entirely of carbon. And black charcoal (common wood charcoal) consist of mainly carbon.
So, there is no dispute or argument when we say that diamond and wood charcoal are basically the same (pure carbon), but remarkably different in value and worth.

This is a scientific fact which no one can deny. But, can we exchange diamond with coal ? Can we present a wedding ring made up of black charcoals to our newly married wife telling her that basically it is the same as diamond?
Despite the basic similarity of origin (i.e., both are basically carbon), diamond and charcoal are totally different.
Diamond is extremely costly and charcoal is petty cheap. Diamond is the hardest and most lasting substance while charcoal is easily breakable and powdery.

Exactly in the same way, we can understand the similarity and difference of the prophets, Imams, and common people. They all are basically the same - humans, but remarkably different in character and values.

If anyone quotes the above verse of the Quran and say that Prophets and Imams are just like us, than they are not acting sensibly and lacking the knowledge about the facts on the prophets and Imams.

Apart from this pure scientific argument, we can also show great differences among the people living around us. Some are highly educated, intelligent and extremely rich while others are uneducated, dull, and badly poor. Basically, they all are the same, but in actuality, there is a world of difference.

Why Prophets were human beings and not the angels?

This question was asked by the people of many Prophets. Quran has given a very rational explanation to this argument.

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُواْ إِذْ جَاءهُمُ الْهُدَى إِلاَّ أَن قَالُواْ أَبَعَثَ اللّهُ بَشَراً رَّسُولاً

قُل لَّوْ كَانَ فِي الأَرْضِ مَلآئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاء مَلَكاً رَّسُولاً

“Nothing prevents men from having faith when guidance is revealed to them but the excuse : Why Allah has sent human being as an apostle ?
Say : Had the earth been safe place for angels to dwell in, We would have sent forth to them an angel from heaven as an apostle.” (17:94)

The answer is very simple and clear.
A beautiful explanation of this queston has been given by M.J. Chirri in his monumentle book ‘Inquiries about Islam’, which says;

A prophet is an example to mankind. He should share with them the same nature, the same ability, and the same limitation. An attractive example to the prophet must be obtainable. It must have the capability of including the people to follow it. Should the prophet be from a different nature, people will not attempt to follow his example. A relative perfection shown by a prophet should be possible for his followers. Should a human being show me a high degree of virtuous life, I may be tempted to try to attain that degree. He and I are humans. What is possible for him is possible for me. But if an angel shows me a high degree of morality, I may not attempt to follow his example. What is possible for him may be impossible foe me; he is not from the same nature.

There is another reason to believe that mankind should receive human prophets: We have advanced that a prophet is expected to substantiate his truthfulness by showing people unusual performance. By doing so, people would know that he is empowered by God because what he does is beyond his natural ability. This will not work if the prophet is not human, let us say an Angel. A human prophet may, for example, show his truthfulness by taking an unaided flight. Should an angel do the same, it will not demonstrate his natural ability, since he may not be affected naturally by gravitation.

"Indeed (there) is for you in the Apostle of Allah (Muhammad sws) an excellent pattern (of conduct).

Miracles - visible sign of prophethood.

When a person makes a claim, it is his duty to give a satisfactory proof in support of his claim. For example, when the ambassador, who is the nation's highest-ranking diplomat in the country, arrives to take charge of his office, he first delivers authentic papers certifying his position. The government of that country will never entertain any person in that capacity unless he shows valid credentials as an evidence of his candidacy for that position.
The same rule applies for prophethood.

Thus, if a person claims that he is the Prophet of God, it is his religious duty to show satisfactory evidence in support of his statement.
In Islamic terminology, such an evidence is known as miracle or Ayat, meaning sign of prophethood.
Quran confirms that, every Prophet sent by Allah Taala was endowed with some kind of supernatural power by means of which he was able to demonstrate one or more miracles to prove his prophethood.

What is the difference between Prophet and a scientist

There is a sharp difference between a scientist and the Prophet. In fact, there is no comparison. However, for the sake of understanding the unparalleled position of the Prophet, few basic differences are being mentioned here.

1- A Prophet demonstrates miracles to prove his prophethood. A miracle is a certain act which can puzzle the people and that act can not be done by anyone else.

A scientist can also demonstrate something which can puzzle the people, but that act can be performed by many other scientists of his caliber. No scientist has ever shown anything which was impossible by other scientist to perform.

2- The Prophet tells about the future or about the unseen which has never been proved wrong.
Scientists also tell many things about future on the basis of certain knowledge and experiments, but many of their reports have been proved wrong by other scientists.

3- Scientists have extraordinary talent, sharp memory, and incredible thinking faculties.
They have designed Electron microscope of tremendous magnifying power to see an object as small as 1/ 250,000,000 inch. They have also designed high power telescope to see extremely distant objects.Scientists can see with these powerful tools of penetrating eyes, inside the invisible atom and the outermost galaxy.
But despite these powerful instruments at their disposal, they can not see what happens inside the grave, and what will happen after the death.
Whereas, the Prophets have a quite different power - that is of receiving the absolutely accurate news from a totally invisible world — a world which will always remain outside the range of highly sophisticated telescope or microscope.

All great prophets were given some kind of miracle to establish their authority over the people of their nation. These miracle were in accordance with the specialization of their time. For example, Hazrat Musa was given the miracle of serpent to beat the magician who were specialist in camouflaging the ropes as snakes. Hazrat Isa was bestowed with a miracle of giving life to the dead people, and curing the born blinds. In his time, the Greek medicine was at its peak.

The miracle of the Holy Prophet (sws) - The Quran - is a miracle for all nations that will emerge from time to time until the Doomsday. Thus, Quran will remain a challenge in every field of study and every sphere of specialization.

Thus, the scientists can do a lot of useful work if they wholeheartedly recognize the Prophets as their teachers.

Basic message of all Prophets -Tawhid and Day of Judgment.

Quran has confirmed that the basic message of all the Prophets was the same. This shows that there has been only one single religion, Islam, from the beginning.

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الأَحْزَابِ
مَن يُنكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ ﴿٣٦﴾

Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part thereof. Say: “I am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return. (13:36)

- Hazrat Nooh(as) taught his nation about Tawhid and the Day of Judgment.

وَلَقَدْ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ أَلِيمٍ
أَن لاَّ تَعْبُدُواْ إِلاَّ اللّهَ إِنِّيَ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ

"We sent Nooh to his people(with a mission), I have come to you with a warning : that you serve none but Allah. Verily I do fear for you the penalty of a grievous day." (11:26)

- Prophet Ibrahim (as) conveyed the message of Tauhid to his people.

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

"And Ibrahim said to his people: serve Allah and fear Him: that will be best for you if you understand." (29:16)

- Prophet Hud gave the same message to his nation.

إِلَى عَادٍ أَخَاهُمْ هُوداً قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ إِنْ أَنتُمْ إِلاَّ مُفْتَرُونَ

"To the Ad people (we sent) Hud, one of their brethren, He said: " O my people! worship Allah! you have no other god but Him". (11:50)

- Hazrat Saleh reminded the same message of Tawhid to his people.

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحاً قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا
لَكُم مِّنْ إِلَـهٍ غَيْرُهُ هُوَ أَنشَأَكُم مِّنَ الأَرْضِ وَاسْتَعْمَرَكُمْ
فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُواْ إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ

"

"To the Thamud People (We sent) Salih, one of their own brethren. He said: "O my people! Worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer." (11:61)

- Hazrat Shu'ayb revised the same lesson of Tawhid during his time.

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْباً قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ

"To the Madyan people (we sent) Shu'ayb, one of their brethen: he said: O my people! worship Allah: You have no other god but Him."(11:84)

- Hazrat Yusuf reminded the same message of Tawhid.

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لاَّ يُؤْمِنُونَ بِاللّهِ وَهُم بِالآخِرَةِ هُمْ كَافِرُونَ
وَاتَّبَعْتُ مِلَّةَ آبَآئِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا
كَانَ لَنَا أَن نُّشْرِكَ بِاللّهِ مِن شَيْءٍ ذَلِكَ مِن فَضْلِ اللّهِ
عَلَيْنَا وَعَلَى النَّاسِ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَشْكُرُونَ

"I don't follow the ways of people who don't believe in Allah and deny the Day of Judgment. I follow the ways of my fathers - Ibrahim, Ishaq, and Yaqoob. We must never serve any beside Allah." (12:37,38)

إِنِ الْحُكْمُ إِلاَّ لِلّهِ أَمَرَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ ﴿٤٠﴾

"The command is for none but Allah: He has commanded that you worship none but Him: that is the right religion, but most men don't understand" (13:40)

Hazrat Musa was given the same message to deliver to his nation.

"We gave Musa the Book, and made it a guide to the children of Israel (commanding)" Take not other than Me as your Lord"

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

"Allah! there is no god but He - Lord of the throne supreme" (27:26)

Thus, the core content and the basic message of all Prophets was one and the same - Tawhid and the Day of Judgment. This is also the fundamental message of the Holy Prophet (sws) and the basic teaching of Islam.

All Prophets have successfully completed their mission of conveying this great message and no one from the nation of any prophet can give any excuse of committing any kind of Shirk.

Blasphemy

Any acts, utterances, and writings showing slightests disrespect of the Holy Prophet or Imams.

Total Number of The Messengers.

The exact number and names of all prophets is not known, but according to one famous hadith, there were 124,000 prophets. Out of all these prophets, the names of 25 prophets have been mentioned in the Holy Quran. They are as follows.

1 - Hazrat Adam
2 - Hazrat Idris (Enoch)
3 - Hazrat Nuh (Noah)
4 - Hazrat Hud
5 - Hazrat Saleh
6 - Hazrat Ibrahim (Abraham)
7 - Hazrat Ismail (Ishmael)
8 - Hazrat Ishaq (Isaac)
9 - Hazrat Lut (Lot)
10-Hazrat Yaqub (Jacob)
11- Hazrat Yusuf (Joseph)
12- Hazrat Shuaib
13- Hazrat Ayub (Job)
14- Hazrat Musa (Moses)
15- Hazrat Harun (Aaron)
16- Hazrat Dhul-Kifl (Ezekiel)
17-Hazrat Dawud (David)
18- Hazrat Suleiman (Solmon)
19- Hazrat Ilyas (Elias)
20- Hazrat Al-Yasa (Elisha)
21- Hazrat Yunus (Jonah)
22- Hazrat Zakariya (Zachariah)
23- Hazrat Yahya (John the Baptist)
24- Hazrat Isa (Jesus)
25- Hazrat Muhammad (s.a.w)

There are names of 13 prophets in one verse of the Quran.

"We gave him Ishaq (Isaac) and Yaqub (Jacob): all We guided. And before him We guided Nuh, and among his progeny, Dawood (David), Sulaiman (Solomon), Ayoub (Job), Yousuf (Joseph) Musa (Moses), and Haroon (Aaron). Thus do We reward those who do good. And Zakariya and Yayha (John), and Isa (Jesus), and Elias: all in the ranks of the righteous." (6:84)

CHAPTER 13

IMAMAT - LEADERSHIP

What is Imamat

Imamat is the fourth basic beliefs of Islam and a component part of Divine Scheme. The word Imam is derived from an Arabic word, meaning leader. Thus the term Imamat means leadership of certain selected people who were appointed by Allah Subhanahu taala as the successor to the Holy Prophet Muhammed (sws) to continue his mission after his death. There are 12 Imams, all appointed by Allah and announced by the Holy Prophet (saw).

Their names are as follows:

First Imam -	Hazrat Ali ibn Abi Talib
Secound Imam -	Hazrat Hasan ibn Ali
Third Imam -	Hazrat Hussain ibn Ali.
Fourth Imam -	Hazat Zainul Abideen.
Fifth Imam -	Hazrat Muhammad Baqar
Sixth Imam -	Hazrat Jafar Sadiq
Seventh Imam -	Hazrat Musa Kazim
Eight Imam -	Hazrat Ali Raza
Ninth Imam -	Hazrat Muhammad Taqi
Tenth Imam -	Hazrat Ali Naqi
Eleventh Imam -	Hazrat Hasan Askari
Twelfth Imam -	Hazrat Muhammed Mehdi

All these Imams were appointed by Allah and declared by the Holy Prophet as his successor one after the other. Their duty was to lead the Ummah of the Holy Prophet (Muslim Community) in accordance with the Quran and Sunnah in spiritual, religious, social, and political matters.
All the 12 Imams were infallible, most knowledgeable and exalted persons. They were fully aware of Quran and Hadith and were authorized by the Holy Prophet to interpret it.
Thus, the words and actions of all these Imams are also regarded as hadith.

Disagreement between Shia and Sunni over the belief of Imamat.

Before we bring this controversial matter under discussion, it is important to know, how to deal with the disputed issues among Muslims.
First of all, we should know that, holding dialogues on disputed issues has been encouraged by Islam.
Islam appreciates such dialogues between the adherents of various sects for the following good reasons:

1- To unite all Muslims by reminding them their basic unity of faith.
   All Muslims believe in one God, follow the Sunnah of one Prophet, Hazrat Muhammad (sws), and give credence to one single Divine book, The Holy Quran.

2- To strengthen the institution of brotherhood.
   The unity of faith will inevitably create a suitable atmosphere of brotherhood among Muslim Ummah. This is the basic requirement of intellectual and social development of a progressing nation.

3- To investigate and institute the absolute truth.
   When there are two or more different views about a particular issue then it clearly shows that the truth is ambiguous and certainly unclear. It logically initiates a platform to coordinate sincere efforts to achieve the absolute truth.

The Holy Prophet (sws), who was sent to teach the entire mankind, held dialogues with Christians, Jews and pagans of Makkah.
Allama Abu Mansour ibn Ali ibn Abi Talib Tabarsi, a great alim, has recorded many important dialogues of the Prophet and Imams in his famous book , Al-Ihtiaj. The most famous of this is Mubahila - a dialogue between the Holy Prophet (sws) and Christian missionaries.

Thus, the Holy Quran and the Holy Prophet (sws) have strongly recommended to establish dialogues and have also taught us, how to hold and conduct such useful meetings.

The golden principle which was taught by Allah (swt) to all His Prophets is :

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

“Invite [all] to the way of the Lord with wisdom and beautiful preaching; and argue [debate] with them in ways that are best.” (16:125)

Thus, Muslims should always remember the above mentioned pre-requisite Quranic condition of dialogues whenever they meet to discuss the disputed issues. These pre-requisite conditions can be summarized as follows.

1- The sole intention of arguments must be to invite the people in the way of the Lord.

2- The approach should always be rational, i.e., arguments should be based on Quran, hadith, and established historical facts, unanimously accepted by the concerned groups.

3- The discussion should be carried out in a beautiful manner. There shouldn’t be any argument for the sake of arguing or to show any superiority or struggle of winning the battle. The main aim behind the dialogue should be to remove differences and to invite to the way of Allah.

4- All participants should come with full determinations that they will accept the truth.

Major Difference:

There is a serious difference of opinion between Sunni and Shia Muslims on the issue of Imamat.

1- Sunnis don't believe in Imamat and do not recognize the 12 Imams as their leaders. Where as Shia consider Imamat as one of the fundamental belief of Islam and recognize all the 12 Imams as the legitimate successors of the Holy Prophet (sws).

2- Sunnis believe in Khilafat as a substitute of Imamat. According to Sunni beliefs, the Holy Prophet did not say anything about his succession or appointed anyone in his lifetime to be his successor. Shia believe that the Holy Prophet nominated Hazrat Ali as his successor and expressed his decision explicitly at several occasion.

There are numerous verses in the Holy Quran, ahadith of the Prophet (sws) and historical events, both in Sunni and Shia authentic books, which are more than enough to enlighten the Muslim Ummah to remove this controversy. But this is possible only if they sincerely wish to resolve the matter rationally and peacefully.
We are discussing the issue briefly in an academic manner just for the sake of understanding and unity of Muslim Ummah.

The whole issue of Imamat and Khilafat can be divided into two major parts.

1- Did the Holy Prophet (sws) appoint anyone as his successor to continue his mission after him or not ?

2 - If he appointed, then whom did he appoint and what was the primary criteria of his appointment ?

First Case - Sunni Standpoint

All Sunni scholars, without any difference of opinion, say that the Holy Prophet did not appoint anyone as his successor nor he left any guidelines regarding his succession.

They are also unanimous in believing that the Holy Prophet (sws) never made any nomination in favor of Hazrat Abu Bakr or Omar or Osman or anyone else nor is there any indication of their Khilafat in the Quran or Hadith.

If this is acceptable by all Sunni scholars then it solves 50% of the dispute. Because, if Prophet has not mentioned anyone as his successor then there shouldn't be any resistance from their side to accept anyone as the first Khalifa, whether he be Hazrat Ali (as), or anybody else.

In fact, if Quran and Prophet are totally silent on this matter, as Sunnis believe, then the whole belief of Khilafat should not be considered as a religious issue.
In this way, the Khilafat of Hazrats Abu Bakr will simply become a historical event which has no concern with the religious faith.
If this is the case, then Sunnis should not accuse Shias, if they do not accept the Khilafat of Hazratr Abu Bakr, Omar and Osman, as they are not rejecting any Divine injunction or religious order.

Thus, from Sunni point of view, even if Hazrat Ali was not appointed by the Prophet as his successor, Shias have the right to accept him as Khalifa in the same way as Sunnis accept Hazrats Abu Bakr, Omar and Osman their Khalifa.

Hence, from Sunni standpoint, one can arrive at a conclusion that the issue of Khilafat is not a religious matter, and as it is not a fundamental article of the Islamic faith, the acceptance or rejection of Khalifas equally makes no difference to the person concerned.
If we do not accept Hazrat Abu Bakr as the legitimate Khalifa, It is just as not recognizing any ruler of a Muslim country. If some people of Pakistan or Iran do not recognize the democratically elected president of their country, it wouldn't be a sin.

Thus, Sunnis, according to their own belief, have no right to criticize Shias if they do not recognize the Khalifas which were solely nominated or elected by the people and not appointed by Allah or His messenger.

Shia Standpoint

All Shia scholars strongly believe that The Holy Prophet (sws) had clearly mentioned about his successor in major public meetings. There is a long list of recorded events in history which reveal that Prophet did declare the name of his successor.
Thus, from Shia standpoint, if anyone rejects or doesn't recognize the legitimate successor of the Holy Prophet, then it is an open challenge to the authority of the Prophet and a clear defiance of Divine law. This is definitely a grave sin. If someone does it knowingly and deliberately, then he will be ousted from the Muslim community on account of committing Kufr.

Is it rational to believe that Prophet did not say anything about his succession ?
Now let's analyze sincerely and rationally the Sunni's standpoint that the Prophet did not say anything about his succession.

- **Argument**

Did the Holy Prophet, who had given the Muslim world a written constitution of an ideal government, a perfect curriculum of education, a comprehensive program of dynamic life, ignore the most consequential issue - the issue of succession ?

Did the Holy Prophet not envisage the inevitable crises of leaving a newly established Muslim community, composed of different tribes - Bani Hashim, Bani Umayyaah, Adiyya, Taym, Aws and Khazraj, without a leader?

A man of rational thinking can not digest the Sunni's viewpoint that the Prophet who was preparing his Ummah to deal with confidence all the minor and major problems which they might face in future after his death until the day of Qiyamat, will leave the most important and immediate question of succession untouched and without some prominent guidelines.

It is absolutely impossible and beyond imagination that the Prophet who was telling his people all about the events that will happen after their deaths, did not realize himself what would happen after his death if he would not appoint any person as his rightful successor.

History reveals that Hazrat Abu Bakr, who was appointed by his people as the First Khalifa, did not leave the Muslims without clearly mentioning about his successor. It has been reported that while he was on his deathbed, he dictated his will about his successor in clear words which were as follows.
"I appoint Umar bin al-Khattab as commander and ruler over you; pay heed to his words and obey him".

Hazrat Umar, who was appointed by Hazrat Abu Bakr as the second Khalifa, did the same thing before his death. When Umar was fatally stabbed by a person, and he realized that he can not survive, he quickly made a committee of six members and gave them full guidelines about the issue of succession in order to make a successor of his choice.

These two well recorded cases of history reveal that none of the Khalifa allowed the Muslim Ummah to appoint anyone of their choice as Khalifa to rule over them.

If this is the case in which historians have no dispute, then why the Holy Prophet (sws), who was the most responsible person, left a suffocating vacuum after him and didn't appoint anyone and even did not say anything about his successor.

The issue of immediate take over of the government after the death of the Head of State is so important that all countries have a complete guidelines for this to use if it happens.

For exapmle, when President Kennedy was shot dead during his state visit in Texas, Vice President Johnson, who was with him, took the oath of the office of the president before the Kennedy's dead body arrived at the airport of Texas from the hospital. At 1.00 Kennedy's death was officially declared and at 2.39 p.m., US District Judge Sarah T. Hughes arrived at the Texas airport by a special flight to administrate the oath of office to the new President. President Johnson took the oath as the new President of the United States in the airplane before take off to Washington.

Thus, it would be impossible to give any acceptable explanation by Sunni scholars to justify their standpoint rationally.
On the contrary, the fact [as Shia believe] is that, the Holy Prophet took the matter of succession as seriously as it was demanded on Divine standard. He informed the Ummah about his plan of succession at many occasions, both formally, and informally, in words and by action, leaving no room for any kind of confusion, or misinterpretation.

Second Case

It has been resolved by reasonable arguments that the Holy Prophet (sws) has clearly mentioned about his successor.
Now the second important part of the discussion is that whom he appointed as his successor. There are numerous ahadith in which Prophet has clearly mentioned the name of his successor who was none other than Hazrat Ali (as). One of the undisputed hadith which is unanimously accepted by all Muslims is as follows;
"Ali holds the same position with me as Haroon did with Musa, except that no prophethood would continue after me".

This hadith is present in Saheeh Bukhari, chapter 14, p 387, and Saheeh Muslim vol. 2, p 278. These two books are the most authentic books of Sunnis. Thus this hadith has been recognized by all Sunni scholars as a true hadith.

Official announcement of successor.

The Holy Prophet made a public announcement about his successor in fully official manner while he was returning from his last Hajj i.e., just few months before his death in a gathering of 120,000 Muslims.
This announcement was made in response to the Divine Order revealed to him at the place called Ghadir Khumm. In the Holy Quran, Allah addresses His Messenger:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ
رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

"O Messenger of Allah, convey to mankind the command that Allah has sent to you. If you do not do so, you will not have conveyed the prophetic message. Allah will protect you from the harm men might cause you." (5:67)

Just after the revelation of Divine Command, The Holy Prophet asked all the Muslim to stop and make appropriate arrangement to make this announcement publicly.
After performing the Zohr prayer, The Holy Prophet (sws) stepped towards the pulpit which was placed for him in the middle of the Muslim crowd.

The Holy Prophet (sws) than began his speech by first thanking and praising Allah Subhanahu taala and said:
"O people, I will soon be responding to the call of my Lord and departing from your midst. I will be held to account, as you too will be. Will you not bear witness that there is none worthy of worship other than Allah, the One and Unique?
Do you testify that Muhammad is His servant and messenger? Are not paradise, hellfire and death all realities ?
Is it not true the day of requital and resurrection will definitely come, and that Allah will restore to life those who are buried in the ground?

Multitude of Muslims gathered there responded with one voice: "Indeed! Ya Rasul Allah ! We bear witness to all what you said".

After this short speech relevant to this message, the Holy Prophet then called Hazrat Ali and focused him in a way that every body could see his shining face and then the Prophet said:
"Of whomsoever I am the guardian, Ali is also his guardian.O Allah, love whomsoever who loves Ali, and be the enemy of whomsoever is Ali's enemy."

After completing his speech, the Holy Prophet (sws) requested the audience to convey this message to all those who were not present there.

This was a very clear indication that Hazrat Ali is his successor and he will be responsible for

every thing in this capacity. This declaration of the Holy Prophet has been recorded in most of the Shia and Sunni authentic books of history and ahadith.

It is also mentioned in history books that, soon after this explicit official declaration of his successorship in favor of Hazrat Ali(as), Umar came to see Ali and offered his congratulation in the following words :
"O Son of Abu Talib : May you be blessed, from now on you have become for ever the Master of every faithful man and women". (Mishkat vol., P. 122)

Just after the compliance of Divine Command, the last verse of the Holy Quran was revealed to the Holy Prophet (sws)

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِيناً

"Today I have perfected for you your religion, completed for you My bounty, and chosen Islam for you as religion." (5:3)

According to the renowned historian Al- Yaqubi, "This verse revealed at Ghadir Khumm, was the last verse to be revealed to the Most Noble Messenger of Allah."

Thus at this very occasion and at several other different occasions and in many different ways, the Holy Prophet told the Muslim Ummah that Hazrat Ali (as) is his successor.

However, all Sunnis believe that Hazrat Abu Bakar, Umar, Osman and Ali (as) were the Khalifa i.e. successor of the Holy Prophet (sws) one after the other. But all Sunni Scholars without any difference of opinion agree that all these Khalifa were appointed by the public i.e., people of their times and were not nominated by the Holy Prophet. Thus, this kind of Khilafat can not be considered as Khilafat-e- Ilahia, i.e., the vicegerency of God which is bestowed by Allah Himself and could never be the choice of the people.
The Khalifa appointed by the people can be a political leader or a king.

Why Imam must be appointed by Allah and not by the public.

As we have mentioned above that there are two different beliefs in Muslims about the successor of the Holy Prophet (sws).

- Sunnis believe that Abu Bakr is the successor of the Holy Prophet (sws) and that he was given this position by some people. Then Abu Bakar nominated Omar as his successor before his death. And Omar formed a committee of his choice to elect Osman as his successor. Finally after the assassination of Osman, a large number of people selected Ali as their leader.

- Shias strongly believe that Hazrat Ali (as) is the successor of the Holy Prophet (sws) and that he was given this position by Allah. Hazrat Ali was the first Imam and the true successor of the Prophet and then each preceding Imam nominated a new Imam in accordance with the Divine will.

Let's examine these two different beliefs of Muslims in a rational way.

1 - We all know that all Prophets were appointed by Allah and not by public. Just as Allah appointed special persons to convey His message and gave them special powers and talents, the persons who were given the difficult task of continuing the Prophet mission should also be appointed by Allah and not by people's election or selection.

2 - All Prophets are infallible and therefore their successors should also possess this quality. If the successor is not the most capable person after the prophet than he would not be able to interpret the Divine message properly.

Thus Allah knows better who is capable to conduct His mission after the Prophet and people can never elect the right person to guide themselves.

In all Universities, Colleges and Schools, teachers are always appointed by the higher board and not by the students.

Thus, Imam or the successor of the Prophet must be appointed by Allah, if people chose their spiritual teacher, as they themselves are spiritually imperfect and inferior, they will commit mistake in their selection and as a result of this wrong selection, the Divine mission will be misinterpreted.
We, therefore, conclude rationally that the successor of the Prophet should be appointed by Allah who should be the most perfect person of all time in all respects in order to guide every person.
History reveals without any doubt that Hazrat Ali was the only person in the whole Muslim Ummah who was the most suitable person to carry out the duties of the successor of the Holy Prophet (sws).

What was the basic criteria of the appointment of successor?

Prophet did not appoint Hazrat Ali as his successor because he was his cousin brother, or son-in-law or closest associate.
Quran has confirmed that Prophets never do anything by their choice but always obey Allah's command.
Thus, the appointment of Hazrat Ali as the successor of the Holy Prophet and as the first Imam of the entire mankind was made by Allah, the Lord of the universe.
It is not difficult to understand why Allah(swt) appointed Hazrat Ali, because Allah's work is always based on wisdom and justice.

The basic criteria of Divine Khilafat is clear from the following verses of the Holy Quran.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ
فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ.

قَالُوا۟ سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ
قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالأَرْضِ
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ آدَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ فَلَمَّا أَنبَأَهُم بِأَسْمَآ

1. "And (remember) when your Lord said to the angles : " Verily, I am going to place on the earth one that shall be my Deputy, they replied, will You put there one that will do evil and shed blood .... He (Allah) said : I know what you do not know. He (Allah) taught Adam the names of all things and then set them before the angels, saying : tell Me the names of these if what you say be true. Glory to You, the angels replied, we have no knowledge except that what you have taught us. You alone are wise and Knowing. Then He said to Adam : Inform them of their names, And when Adam had told them of their names, He (Allah) said : Did I not tell you that I know the unseen in the heavens and the earth, and I know what you reveal and what you conceal " (2:30-34)

أَلَمْ تَرَ إِلَى الْمَلَإِ مِن بَنِي إِسْرَآءِيلَ مِن بَعْدِ مُوسَىٰ إِذْ قَالُوا لِنَبِيٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِي سَبِيلِ اللَّهِ

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوَاْ أَنَّىَ يَكُونُ لَهُ الْمُلْكُ
عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللّهَ اصْطَفَاهُ
عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللّهُ يُؤْتِي مُلْكَهُ مَن يَشَاء وَاللّهُ وَاسِعٌ عَلِيمٌ

2. "Have you not thought about the group of the children of Israel after (the death of) Musa, when they said to a Prophet (Samuel) of theirs, Appoint for us a King and we will fight in the way of Allah....."
   "And their Prophet (Samuel) said to them, " Indeed Allah has appointed Talut (Saul) as a king over you". They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth. He said : Verily Allah has chosen him above you and has increased him abundantly in knowledge and physical strength.. And Allah grants His kingdom to whom He wills, And Allah is All- Sufficient for His creature's needs, All-Knower". (2:247)

From the above three verses of the Holy Quran, we can arrive at the following conclusions:

- Imams and Khalifas are always appointed by Allah, and not by the public.
- Imamat and Khilafat-e-Ilahiaa are such high ranks that even angels are not qualified for that positions.
- Pure Knowledge and powerful physique are the most essential requirements for holding these high ranking positions.
- In no circumstances, the Khalifa or Imam can be the one who had ever been the polytheist.

After viewing the above mentioned pre-requisite conditions for the Imamat or Khilafat, one can easily conclude that, no one except Hazrat Ali (as), was the legitimate candidate for the position of the successor of the Holy Prophet (sws), the Khilafat-e- Ilahiaa.

All historian and scholars, both Shia and Sunni, say without any difference of opinion that:

1 - Hazrat Ali was the most knowledgeable person after the Holy Prophet (sws).The hadith, "I am the City of Knowledge and Ali is its Gate." has been recorded by all the traditionalists and historians.

2 - Hazrat Ali (as) was the bravest person in the Prophet's army. History of Islam is full of his great achievements in the battle fields. The victory in the battle of Uhad, Khandaq and Khaybar is accredited solely to him.

3 - Hazrat Ali (as) was the only person who, like the Holy Prophet (sws), never committed Shirk or worshipped idols or prostrated before anyone else other than Allah . His special title Karramallaho wajha means, the one whose forehead never bent in front of any deity, except Allah.

✎ **CORE CONCEPT.**

Imamat has been a very controversial issue among Muslims.
Sunnis believe that Holy Prophet did not say anything about his successor and left the world without any declaration or guidelines. Shias say that there are many hadiths of the Holy Prophet which prove that He made an explicit announcement about his successor.

Apart from the many ahadith of the Holy Prophet in this effect, Shias argue, it is a matter of common sense that the Prophet can not ignore such an important issue of succession and leave his Ummah without saying anything about his successor. Appointment of successor to lead the Ummah after his death was his religious and legal obligation, so how can he leave the world without complition of his assignment. Thus declaration of his successor was the part of his official work ?

It is mentioned in all history books that Abu Bakar, and Omar made all necessary arrangements of their choice about their successors before their deaths, then would it not be a matter of serious concern if the Holy Prophet had left this most important issue without any judgment?

Thus Shias openly disagree with Sunnis on this issue and strongly believe that the Holy Prophet explicitly mentioned about his successor and he was none other than Hazrat Ali(as), the most exalted person after the Holy Prophet (sws).

Moreover, all Muslim (both Shia and Sunni) scholars agree without any dispute that :

1- Hazrat Ali (as) was the most learned person after the Holy Prophet (sws).

2- Hazrat Ali (as) was the only person after the Holy Prophet (sws) who had never worshipped anyone other than Allah. He is the only one among the companions of the Holy Prophet (sws) who has the title Karram allah-o wajah meaning one whose forehead never bent in front of anyone except Allah.

Thus, Hazrat Ali (as) was the most capable person after the Holy Prophet to lead the Muslim Ummah and to preach the Divine message of Tawheed.



CHAPTER 14

QIYAMAT - DOOMSDAY

Qiyamat, resurrection or the day of judgment is the fifth fundamental belief in Islam.
The doctrine of Tawhid and resurrection are the most basic concepts of Islam which were emphasized by all the prophets. This is the reason that we find these two concepts in almost all the religions of the world. However, in other religions, the concept of resurrection has been distorted like other teachings of the prophets and only Islam gives correct and accurate information about the occurrence of this great event.

The Doomsday: Why! How! and When!

- Why the Doomsday must occur ?
- How the Doomsday would occur?
- When the Doomsday shall occur?

These are indeed very pertinent questions. Almost every nation has asked these questions from their prophets. But mostly the questions were asked in sarcastic manner to ridicule the actuality of the concept.

Basically, those who are not capable to understand, why the universe was created, are not qualified to comprehend, why the universe should have an end. But, even those scientists who reject the core concept of the creation, believe in an inevitable occurrence of the Doomsday.

The Holy Quran has answered these and many other related questions about the Doomsday in hundreds of verses.
Allama Faiz-i-Kashani, one of the renowned scholar of Islam, has discovered more than 100 names of this great event and said that the significance of each name is that it reveals a peculiar secret about the incident . The most common name of this event is Qiyamah which has appeared 70 times in the Holy Quran.

Different names of Qiyamat

Some other names of Qiyamat which throw considerable light on what will happen on this day are as follows

1 - **Yaumul- Hisab:** i.e., The day when the final and total accountability of all human deeds will take place.

2 - **Yaumul-Akhera:** i.e., The final and the last day after which no any other event will occur.

3 - **Yaumut- Talaq:** i.e., The day when all belongings will be detached from their owners.

4 - **Yaumul- Hashr:** i.e., The day when all the human beings will gather to know their ultimate fate.

5 - **Yaumul-Fasl:** i.e., The day when a clear separation between the evil-doers and virtuous will take place or the day when all existing relationships among humans will be cut off.

6 - **Yaumul-Jamaa:** i.e., The day when every thing that existed will be brought into account.

7 - **Yaumud-Deen:** i.e., The day when the final judgment of all affairs with absolute justice will be declared.

8 - **Yaumul- Huq**: i.e., The day when only truth will prevail.

9 - **Yamus-Saah:** i.e., The definite time when all of us will be resurrected for final judgment

10 - **Yaumul-Baath:** i.e., The day when all dead people will be given a new life.

11 - **Yaumun-Nashr:** i.e., The day when who were born in this world will rise.

12 - **Yaumul-La-yanfaul maal wala banoon**: i.e., The day when all material belongings and family relationships will be of no use.

Thus, summing-up the meanings of these words used in the Holy Quran, and connecting it with other facts described in other verses and hadiths, a clear picture of the Doomsday can be visualized.

When the Doomsday will occur ?

Scientists strongly believe that one day the world will certainly come to an end but do not know when it will precisely happen. It is virtually impossible to know the timings of the Doomsday. From the Quran and the hadith, it is clear that the exact timings of the Doomsday is an absolute Divine secret. No one except Allah (swt) knows the time of Qiyamat.

Quran clearly tells us, why the time of the Qiyamat is held in secret.

إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا
تَسْعَىٰ(١٥) فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ
هَوَاهُ فَتَرْدَىٰ(١٦) وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ ﴿١٧﴾

"The Hour of Doom is sure to come. But I choose to keep it hidden, so that every soul may be rewarded for its efforts". (20:15)

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَاهَا ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَاهَا

"They question you (Muhammad) about the Hour of Doom: When shall it be ? (say) you have no knowledge to say anything about it. Allah alone knows when it will come. You are but a Warner for those who fear". (79:42-44)

The Doomsday will come suddenly at its own time fixed by Allah (swt). The time is fixed but no one knows it except Him.

“They ask you (Muhammad) about the Hour (of Doom) and when it is to come. Say : None knows except my Lord. He alone will reveal it at the appointed time. A fateful hour it shall be , both in the heavens and the earth. It will come suddenly.” (7:187)

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا
عِندَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ
وَالأَرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ
عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ اللّهِ وَلَـكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

“ People ask you about the Hour of Dooms. Say: the knowledge of it is with Allah alone. Who knows? it may well be that it is near at hand”. (33:63)

What will be the length of the Doomsday?

No one knows the actual length of the Doomsday. However, we can guess a figure from the reliable data available to us.
The Doomsday will cause complete destruction of the universe. There are billions of galaxies in the universe and each galaxy contains billions of stars. Thus, from the size of the universe as well as from the hadiths, it seems that the whole event of Doomsday will take quite a long period of time.
Professor Bashiurdin Mahmood has given an approximate length of the Doomsday. He said that from the Quranic verse 70:4, the minimum length of the Dooms may be as long as 50,000 solar years. But the length of one day of Allah is equal to 1000 solar years (32:5) .
In this proportion, the period of Universal Doomsday from the start to the end may be as long as 18 billion solar years of our earthly measure of time.
However, this is just a figure based on some reliable calculation. But no one knows the actual duration of the Doomsday. Allah is All- Mighty. He can do everything. He can complete it in 18 seconds or less, and He can spread it in 18 billion of solar years.
Another clue in support of the above calculation is that Allah (swt) has created the universe in six days. These days are not certainly the 24 hours days of ours, as the sun and the earth were not created then. Six days means six periods which may be of billions or trillions of years duration. Thus, as creation of the universe has taken trillions of years, the distraction process can also consume billion years. [Allah knows better.]

How the Doomsday will start ?

The Doomsday will appear all of sudden with a catastrophic big bang. It has been referred in the Holy Quran as Soor. No one knows the actual nature of the Soor. But Quran tells us that the Soor will be a tremendous bang which will spread a wave of terror throughout the universe.

وَيَوْمَ يُنفَخُ فِي الصُّورِ فَفَزِعَ مَن فِي السَّمٰوٰتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللّٰهُ ۚ وَكُلٌّ أَتَوْهُ دٰخِرِينَ ﴿٨٧﴾

“And the day when the Soor will be blown and all who are in the heavens and the earth, will stare in terror, save him whom Allah wills.” (27:87)

There will be two Soors:

• The First Soor

The Divine Bugle! The Big - Bang - Sound! - The start of the Universal Doomsday. It will be a horrible event. The whole universe will start shaking causing to shake everything everywhere. The Quran has called it a 'heavy day'

"Heavy day in the Heavens and the Earth". (7:187)

An unprecedented and an unexampled condition of sweeping chaos on a cosmological scale will grip the entire universe. The residents of planet earth will experience tremendous turbulence of whole-earthquake, that has never occurred before in the entire history of mankind. Then a chain of disastrous events will occur one after the other destroying the whole universe. Every living creature living anywhere in the universe, including the Angel of Death and the Angel who will blow the Soor, will finally die.

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

"Every thing that exists will perish, except the Face of your Lord, Full of Majesty, Bounty and Honor". (55:26-27)

• The Secound Soor

Resurrection Day :
Allah will then command the blowing of the second Soor by His will for resurrection of the dead souls. The second Soor will bring the new order of creation. Allah will create a new universe much larger than the present one and the most beautiful one. This will be the fulfillment of the promise of Allah Subhanahu taala, made in the Holy Quran.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا
أَوَّلَ خَلْقٍ نُّعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

"He will surely repeat the creation of the universe again" (21:104)

The new world will be unimaginably different (but with some resemblance also) in all respects viz. shape, size, climate, laws and living conditions.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾

"On that Day when the earth will be changed into another earth and the heavens (they will also be changed)" (14:48)

An Important hadith about the initiation of the Doomsday.

Some one asked a question to Imam Zainul-Abideen (as) about the duration between the two soors. Imam replied:
"As much as Allah would please."
Then Imam was further asked by the same person about the nature of the soor and how it

would be blown.
Imam replied: “So far as the first blowing is concerned, verily Allah will command angel Israfil to come down towards the earth to blow the Soor. The Trumpet will have one mouth-piece and two tubes. The space between the two tubes will be like the distance between the sky and earth.
When the angels will see Israfil descending towards the earth with his Trumpet, they will say: Verily, Allah has ordered the inhabitants of the earth to die, and the inhabitants of the heaven to die.
Then Israfil will bump into it, and the voice will come out from that tube which is towards the earth side. All living beings on the earth will die. And the voice will come out from that tube which is towards the heaven side, and all living beings in the heaven will die, except Israfil. Then Allah will say to Israfil: “O Israfil, Die. and he will die.”
Then they will remain in this condition as long as Allah would wish. And His ARSH will return upon the water, as it was in the beginning, independent with His Majesty and Power.
At that time, Allah will create a very loud voice which will reach in every part of the heavens and the earth, saying: Whose is the Kingdom this day? No one will answer as there will be none alive.; then Allah will answer Himself creating a loud voice: It is of Allah, the One, the Irresistible (Quran 40:16). The One Who created all the creatures and gave them death; verily, I am Allah, there is no god except I alone, there is no partner for Me nor any minister; and I made the creatures by My hand (power) and I made them die by My Will; and I shall resurrect them by My power. Then Allah will cause the second blowing of the Trumpet; the voice will come out from the side which is towards the Heavens, and all inhabitants of the heaven will become alive. and will take their previous positions, and then all people will be gathered for reckoning.”
While Imam was saying all this, he was weeping profusely. [Bihar-ul-Anwar, vol. iii]

The important part of the Imam’s narration is the eventuality of the whole episode, i.e., when all living creatures in the universe i.e. both, the inhabitants of the earth and the heavens will die by the order of Allah, and then Allah alone will sustain His Arsh and will create a loud voice saying, There is no god but Allah. This would be an absolute affirmation that, He is the sole creator of everything, and He is alone and absolutely one, He has no partner, no Prime Minister, no father and no son, and there is no god of any kind but Allah, and there is no power other than Him who can create and destroy. Absolute silence other than His one voice is an absolute proof of His absolute oneness.

The scientific clues of the Doomsday - From Big-Bang to Big-crunch.

Scientists can explain how and why the Doomsday would occur.
As the Big-bang theory explains how the universe came into existence, the Big Crunch theory explains how the universe will come to an end.
Scientists believe from observing the red shift in distinct galaxies that the universe is currently expanding. According to Einstein theory, the universe has a finite volume and finite number of hydrogen atoms. At some time in the future, no one knows when, the expansion of the universe would stop. The galaxies which are now receding from one another will start to approach towards each other and finally they will start colliding with each other. As there are more than 100 billions of galaxies, billions of collisions will occur one after the other - that is how the scientists believe in the occurance of the Doomsday. The Holy Quran confirms it.

"All that is there will perish, except the Countenance of your Lord, Full of Majesty and Bounty and Honor." (55:26-27)

The Big Crunch will be like the Big Bang in reverse.
At present the universe is expanding, but it is being observed that the rate of expansion of the universe is gradually slowing down. This shows that the time of the Doomsday is approaching nearer and nearer.

Quran warns:

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

"Closer and closer to mankind comes their reckoning, yet they heed not and they run away." (21:1)

This verse is a dire reminder to all the inhabitants of the earth that the Doomsday is not too far but is gradually approaching its appointed time.

"Every event has its appointed times." (54:3).

The possible scientific explanation of the Doomsday in the light of the Holy Quran has been described by a renowned Muslim scholar Professor S. Bashir-ud-Din Mahmood in his monumental book Doomsday and Life after death. We shall take relevant material from his book.

Why the Doomsday will be indescribably a horrible day?

The earth is a planet out of the nine planets of the solar planetary system. The sun is one star out of billions of stars in the Milky Way. The Milky Way is just one galaxy out of billions of galaxies floating in the universe.
There are more than 200 billion [200,000,000,000,000,000,000.] stars in the universe. Many of these stars are bigger than the sun. The sun is only a medium-sized star, but its diameter is more than 100 times the diameter of the earth.

The Doomsday will be a universal event in which billions of galaxies and their trillions of stars along with their planets, satellites and all other kinds of heavenly bodies will collide with each other and will ultimately come to an end with high explosion.

Both, Quran and science explain, how all this will happen in a chain-reaction immediately after the Soor is blown.

A star is a huge ball of gas. The sun is also a star like other stars in the sky. It looks different from other stars in its size and brightness because it is the only star which is very near to our earth - 150 million Km. The other billions of stars are so far away that they appear to be like phosphorescent dots. We can hardly imagine the great size of these stars. They look like the tiny dots of light because they are billions of kilometers away from us. For example, the nearest star - other than the sun - is more than 40 million million kilometers away. The fastest

Jet would take a million years to fly that far. But even this great distance is only one-billionth the distance to the farthest stars. Stars produce nuclear energy by changing hydrogen into helium through a series of nuclear reactions. This is just like the explosion of atom bomb. Billions and trillions of atoms are exploding every second in sun and in other stars producing tremendous amount of energy. It is a great mercy of Allah Subhanahu taala and His Hikmat that He equipped the light to travel without a material medium but did not fit out the Sound Waves to travel in this way. Thus, by His mercy, the residents of earth receive only light from sun and not the horrible sound of nuclear reactions.

The First Soor

The great natural events that will occur on the planet earth and in other parts of the cosmos will start with the Soor - The Divine Alarm. It would be a bugle raised by a special angel - Hazrat Israfeel, who has been appointed by Allah (swt) to declare the Doomsday. The bugle will be an indescribably high - pitched sound which will be heard by everyone as if it were near and will make all resident of the earth instantly unconscious for some time.

A series of earthquakes of extremely high intensity, massive volcanic eruptions on earth, and gigantic thermonuclear explosions in the solar system and in other heavenly bodies will combine to bring the following chaotic changes in the universe.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

"One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.[18:47]

Other Quranic Reference :
[18:49, 20:102, 23:101, 27:87, 30:25, 36:51, 38:51, 39:68, 50:20, 50:42, 69:13, 74:8, 78:18, 79:13-14.]

1 - <u>The loudness of the Sound of the Soor will make everyone in the heavens and the earth unconscious.</u>

Sound is produced by vibrations of certain object. The intensity of a sound depends upon the amount of energy flowing in the sound wave. At a given frequency, the more intense a sound is, the louder it seems. Sound of 140 decibels produce severe pain in the ear and can damage the tissues. A supersonic jet airplane creates shock waves which is 130 decibels at close range. No one can imagine the intensity of the Soor and its immense vibrational pressure. The loud noise, known as a sonic boom, of the Soor will sweep over the vast universe. All who are in the heavens and earth shall fall down fainting except those who will be spared by Allah's mercy.

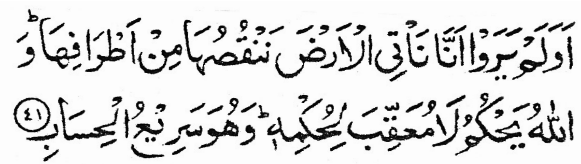
وَيَوْمَ يُنفَخُ فِي الصُّورِ فَفَزِعَ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاء اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ

"On that day the Trumpet shall be sounded and all who dwell in heavens and earth be seized with fear, except those whom Allah will be pleased (to exempt). All shall come to Him." (27:87)

Other Quranic Reference :
[22:2, 52:45 27:87, 39:68,]

2 - <u>The earth will burst and will be leveled flat.</u>

It is more likely to happen due to bursting of the earth's interior explosive materials. There are millions of tons of molten lava inside the earth. According to the modern geologists, the earth is gradually contracting since its beginning. As the earth is constantly contracting, its internal pressure is also continuously rising. At its climax, when it can no longer hold back its internal pressure, the earth will explode like a bomb. This theory is supported by the Holy Quran.



"See they not ? How We are reducing the earth gradually, from all its sides."(13:41)

As the Quran has told us 1400 years ago, the modern geologists have also reported in their recent findings that the earth has been shrinking in size since it came into existence 4.5 billion years ago. This shows that like living species, the earth is also approaching its end with its age.

مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ

"They wait not but one blast, which will surprise them, while they are disputing." (36:49)

The continous powerful earthquake can also level the earth. Earthquake greater than 8.5 on Richter scale can level the skyscrapers and huge mountains. A severe earthquake may release energy 10,000 times as great as that of the first atomic bomb. Rock movements during an earthquake can make rivers change their course.

Quranic Reference :
[36:51, 50:44, 54:7, 70:43, 79:13, 82:4, 99:6, 100:9, 18:4, 84:3,84:4-5,99:2]

3 - <u>The gigantic mountains will fly like dust particles.</u>

Massive earthquake, volcanic eruptions, and continuos showers of meteorites will grind the huge mountains into pieces.
Prof. SB Mahmood gives some other explanations of how the gigantic mountains like Himalayas and Kilimanjaro will become like carded wool.
According to him, this is likely to happen due to the increased centrifugal forces acting on the body of the earth. The increase in the magnitude of centrifugal force will be due to the increasing speed of rotation around the axis and on its orbits. First the mountains will break apart, and then, they will be thrown around like the projectiles from a potter's vessel.
Another possible explanation rendered by him is that the earth may explode like a powerful bomb by its massive internal pressure.

“The mountains which you see to be firm will pass away like clouds. Such is the Might of Allah, Who has rightly perfected all things. He has knowledge of all your actions”. (27:87)

Quranic Reference :
[18:47, 20:105-107, 27:88, 52:10, 56:5-6, 69:14, 70:9, 72:10, 73:14, 77:10, 78:20, 81:13, 101:15.]

4 - Vigorous shaking of the earth.

Vigorous shaking of the earth may be caused due to the combined effect of powerful earthquake, disturbance in the gravitational equilibrium of the earth - sun - moon and other planets in the solar system.
It is possible if a giant asteroid or any other heavenly body of a extremely large mass strikes the earth and pushes it out of its orbit. The earth will start shaking vigorously as a result of being hit by the massive asteroids and also due to the expulsion from the orbit.
Ground shaking by the normal earthquake causes huge structures to sway from side to side, bounce up and down, and move in other violent ways.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا

“One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them”. (18:47)

إِذَا رُجَّتِ الْأَرْضُ رَجًّا وَبُسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾

“When the earth is shaken with a (violent)shock, and the mountains crumble away and scatter abroad into finest dust”. (56:4-5)

Quranic Reference :
[22:1, 56:4-5, 18:47, 73:14, 79:6-7, 99:1.]

5- All oceans will boil and catch fire.

The fire in oceans has been scientifically explained by Prof. S.B Mahmood in two ways.
1 - Violent release of red hot lava beneath the sea due to the volcanic activity.
2 - There is a large amount of hydrocarbon in the interior of the earth. As it is highly explosive in nature, it can easily catch fire beneath the sea beds during the massive earthquakes. When it happens, the oceans will become the fireballs.
Also, an earthquake on the ocean floor can ignite the under-sea-petroleum reservoirs, which on explosion can cause fire in the oceans.

Quranic Reference : 81:6, 82:3-4

6 - The earth will pour out its entire contents.

This may be the result of earthquakes and volcanic eruptions. Earthquake usually begin deep in the ground in a range of 70 to 700 kilometers beneath the surface of the earth. Powerful earthquake will throw out the contents of the earth with pressure.

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾

“When the earth is expanded and casts out all that is within it and becomes empty, obeying its Lord as it must do”. (84:4)

Quranic Reference : [99:1-2, 84:4-5, 99:3, 99:4-5,86:9, 100:10.

7 - <u>The earth will be pounded and pounded again and again.</u>

The earth is revolving around the sun in its orbit and also spins on its own axis. The centrifugal force and electrostatic force keep the earth in equilibrium. The disturbance in these forces will cause imbalance in the earth’s motion.

Quranic Reference :[56:4,69:14,89:21]

8- <u>The normal atmosphere of the earth will be filled with suffocating smoke.</u>

The combined effect of massive volcanic eruption, gaseous material from the heavenly bodies and the bombardment by meteorites may fill the earth’s atmosphere with dust, porous glassy matter and mixture of gases.
Volcanoes release gases like carbon dioxide, sulfur dioxide, hydrogen sulfide, hydrogen chloride, hydrogen fluoride, carbon monoxide and water vapors. These volcanic gases go up to the 15 kilometers height in the stratosphere.

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاء بِدُخَانٍ مُّبِينٍ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ

“Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible”.

The Holy Prophet said:
“Dukhan refers to the smoke which will be seen on the day of judgement.” This is a warning to those who reject the true faith. They will see smoke every where on the day of reckoning. It will envelop them as a grievous penalty.

Quranic Reference : [44:10-11]

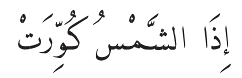
9 - <u>The sun, planets and the moon will collide with each other.</u>

There are many possible explanations.

1- All heavenly bodies are floating in their respective orbits under the influence of gravitational and other kinds of forces. The disturbance in the equilibrium of these acting forces will bring the heavenly bodies out of their orbits. Inevitably they all will start colliding with each other.

2- After the sun becomes a red giant, it may explode and the debris may be blasted into space.

3- The sun and its planet are in equilibrium. When the nuclear fuel of the sun would be exhausted, the planets including our earth will fall into the sun.



"When the Sun is folded up" (81:1)

Quranic Reference : [84:4-5, 99:2-3, 75:8, 75:9. 44:10-11]

10 - The dazzling light will blind the eyes.

فَإِذَا بَرِقَ الْبَصَرُ

"So when the sight becomes dazed". [75:7]

11 - The galaxies will be split asunder.

Once the precise equilibrium of the universe is disturbed, billions of stars and planets will crash into one another filling the space with gases.

وَيَوْمَ تَشَقَّقُ السَّمَاء بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنزِيلاً

"A day, when the heaven splits asunder, with a dazzling white cloud, and the angels ascend in continuos stream." (25:25)

Quranic Reference: [25:25, 55:37, 69:15, 73:18, 77:9, 78:19, 82:1, 84:1-2.]

12 - The stars will disintegrate and will be scattered into dust balls.

In the receding universe, stars, embodied in white hot space will start to boil, then explode. The stars will disintegrate and their atoms will be smashed to pieces.

Quranic Reference: [77:8, 81:2, 82:2,70:8, 55:37]

13 - The galaxies will shake vigorously and the entire space will be filled with gaseous material.

It would be the scene of a contracting universe. Galaxies will be full of turbulence as the stars would be crashing into each other, spewing out hot plasma gases, space filling up with smoky radioactive particles, the skies littered all round with the radioactive debris.
Thus, when clusters of galaxies containing billions of stars will collide with each other, the entire space will be filled with their radioactive gaseous materials by nuclear blasts.

Quranic Reference: [52:9, 44:10, 39:68]

14 - The stars in their galaxies will be rolled back like the scroll of papers.

According to the modern cosmological theories, the present universe is not open but closed one. This precisely means that the universe has a beginning and eventually it would

come to an end. This phenomenon of creation and then annihilation is described as cosmological expansion and contraction.
Quran also tells us that there was a time when Allah (swt) created the universe, gave a full course of its evolution, and finally He will fold it back. Allah Subhanahu taala will then recreate a new more larger and magnificent open universe which will never end.

يَوْمَ نَطْوِي السَّمَآءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَآ
أَوَّلَ خَلْقٍ نُّعِيدُهُ ۚ وَعْدًا عَلَيْنَآ ۚ إِنَّا كُنَّا فَٰعِلِينَ ﴿١٠٤﴾

"Remember the Day When We shall roll up the Heavens As a Recorder rolls up a Scroll: Likewise We began the First Creation, Surely, We are going to repeat it" (21:104)

Quranic Reference: [21:104, 39:67]

15 - <u>The whole universe will collapse and will take a new shape.</u>

The universe will be shrinking more and more. Finally the cosmic contraction will end into an uncontrolled implosion, Big-Crunch, setting the stage for a re-beginning.

Quranic Reference: [14:48, 55:26]

Thus, these were some of the conditions of the Doomsday, but no one can imagine its full destructive nature. In one verse of the Holy Quran, the condition of the men at the initial occurrence of the Doomsday has been pictured as;

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ
يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ
كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُم بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

"O mankind! Fear your Lord and be dutiful to Him. Verily, the earthquake of the Doomsday is a terrible event. The day you shall see it, every nursing mother will forget her nursling, and every pregnant mother will drop her load, and you shall see mankind reeling like drunkards although not drunk ; but dreadful will be Allah's chastisement." (22:1-2)

Thus, the First Divine Doomsday bugle - will envelope the entire universe and will shake the billions of galaxies at once. Everyone in the heavens and the earth will die except what Allah wills. The whole course of destruction of the universe might take billions of years.

The Second Soor

1 -The Second and the last soor will bring the new world into existence. [17:51]

3- The Resurrection Day Begins ! All men will be brought into life and will be assembled in groups and nations. Each group will attend the Divine Court with his Imam. Every event

recorded or not recorded in the history of the previous world will be discussed with the highest accuracy and with all minor and major details. Allah, The Master of the Day of Judgment will give His final judgment.

Quranic Reference :
[53:47, 2:28, 2:73,2:222-259-260, 4:7, 18:48, 6:36, 60, 7:14, 7:24, 7:36, 16:21, 21:104, 22:5, 23:16, 26:81, 27:65, 30:14, 30:19, 31:28, 36:52,37:144, 38:79, 42:9, 58:6-18, 64:7, 67:15,71:18, 72:7, 78:18, 83:4-6, 89:25, 99:6,45:28, 101:9.]

✎ **CORE CONCEPT.**

All Muslims, Christians, Jews, Hindus and atheist scientists strongly believe that the world is not a permanent place to live. A day will come when the whole solar system will collapse. According to the modern astronomical findings, the sun has passed 4.5 billions years of its age and has another 4.5 billions of years to live. But ultimately the sun will also die like many other stars in the galaxy.

It is not very difficult to perceive the concept of the Doomsday. We know that the usual small scale Doomsday have occurred several times in the universe.
Astronomers know very well that a large number of stars die somewhere in the universe at all times. Similarly, the earthquakes and natural disasters frequently occur on the earth. Doomsday would be just the universal disaster with total collapse of the cosmos.
However, only Islam gives the most precise picture of the Doomsday and its purpose. Islam teaches its adherents to do all the necessary preparations to escape from the horrors of the Doomsday.
Both, creation and the destruction of the universe is according to the Divine planning. Neither the universe came into existence accidentally nor it will be destroyed by any accident.

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ
وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ

"We have not created the heavens and the earth, and all that lies between them but with a purpose, according to a pre-fixed measurement. [Quran - 46:3]



CHAPTER 15

EXPLICIT SIGNS OF THE QIYAMAT

Exact timings of the Qiyamat, as mentioned earlier, is an absolute Divine secret. No one knows it except Allah Taala. Even the archangel Israfeel, who has been assigned the duty from the first day to blow the Soor on its appointed time, does not know its exact time and is vigilantly waiting the command of Allah.
But Allah Subhanahu taala has told His last Prophet (sws) some of the major signs which will appear before the commencement of the Qiyamat. This is a great favor to him and his Ummah.

The Holy Prophet (sws) has explained these signs in many different ways. But it was impossible to illustrate the exact signs to the people of his time who were totally unaware of the things which would happen in future. For example, the people during the time of the Holy Prophet (sws) had no idea about the television, computers and many other sophisticated products of modern technology.
Thus, the Holy Prophet (sws) had used simple symbolic expressions familiar to the people of his time to ascertain the identity of the future events.
It is, therefore, imperative to analyze the metaphorical expressions of the hadith, serving as illustration, in order to identify the figurative objects hidden in the words to elucidate the related events of the future. This kind of explanations based on deep research can give the true picture of the scene.

Hudhaifah bin Usaid al-Ghafari, quoting the Prophet (sws), narrated the following 10 specific signs of the Doomsday. Some of them are as follows:
(1) The Smoke (2) Dajjal (3) Dabbatul-Ardh (4) Rising of the sun from the West (5) Re-appearance of Imam Mehdi (as) and Hazrat Isa (as) (6) YaJooj and Majooj.

The Smoke - Climax of the climatic deterioration

According to many traditions, some kind of smoke will spread throughout the world near the Doomsday. This will penetrate the ears (and eyes) of the people.
Possible explanation : It may be the result of big volcanic explosions releasing many kinds of volcanic gases followed by strong wind storms, and excessive meteorite showers. The combined effect of all these catastrophic things can fill the whole atmosphere of the earth with smoke.

Dajjal - Climax of the spiritual deterioration

According to many hadith, Dajjal will rise near the Doomsday. He will be a powerful ruler and a staunch enemy of the Muslims. He will demonstrate incredible things to attract the people. He will have the means to travel from the East to the West in a day or a part thereof. He will have with him Jannat and Jahannum. He will grant Jannat to his followers and will throw his opponents in his Jahannum.
It is also mentioned in ahadiths that Dajjal will be one-eyed person who will falsely claim that he is the Messiah, awaited by the Jews (or by Christians). He will attract a large number of the people living in different parts of the world and with this increase of power, popularity

and prestige, he will finally claim that he is god. The Dajjal will be killed by Imam Mehdi (as). It has been reported in Sahih-e- Muslim, that the Holy Prophet (sws) said:

"There is not, between the creation of Adam up to the appearance of Qiyamat, any matter more difficult than that of Dajjal."

Now it is difficult to hypothesize accurately the nature and picture of Dajjal from the words of the hadith. Many people can imagine Dajjal literally as a one-eyed person. But Dajjal could also be a powerful technologically advanced nation. A nation who calls himself a Massiha (peace-maker), and a Superpower (god). One-eyed person can be interpreted as a developed nation exploring the universe with one eye, i.e., material aspects only.

Today, the United States is being considered by many people as Jannat. There are many Muslims, living in Muslim countries, who desperately wish to migrate to the United States by all means. Green Card for them is like an entry permit of Jannat.

Viewing the technological advancement and spiritual decline of this country in the light of the hadith, one can say that America is the Dajjal. There can be many other countries in the world which can be referred as the Jannat of Dajjaal. The Holy Prophet has warned the Muslims repeatedly about the Fitna of Dajjal. The literal meaning of Dajjal is "The Deceiver" Allah knows better.

Yajuj (Gog) and Majuj (Magog). Nuclear World War

According to the Muslim scholars, Yajuj and Majuj are the two big tribes from the children of Japheth. In Old Testament, Majuj has been referred to the chief of Mashech and Tubal. These places have been identified by the researchers as located now in present Moscow.

Some scholars have also identified the word Mangol as the Chinese word Mangog or Manchog. If this is true than the region associated to Yajuj and Majuj would cover the entire area between Russia and China from the Moscow river to Mongolia.

In the Tafseer Majma-ul-Bayan, the author says that "after dominating the earth, Yajuj and Majuj will aspire to conquer the space. They will shoot the arrows towards the heavens and it will return to them with something like blood-stain on it. So they will say: we conquered the inhabitants of the earth and the heaven."

Allama S. Saeed Akhtar Rizvi has interpreted the arrows as rocket and space-ships. If his analysis is correct then we can conclude from this that the whole story of Yajuj and Majuj indicates a "World War" between the future nuclear powers such as Russia, China and the United States , using the rockets from the various space stations to launch nuclear arsenals. The Smoke, another major sign of the Qiyamat, may be the result of this nuclear war.

Dabba-tul-Ardh

The meaning of Dabbat-ul-Ardh is a "walker of earth". There is a lengthy hadiths explaining the nature of Dabbatulardh.



CHAPTER 16

RE-APPEARANCE OF IMAM MEHDI (AS)

There is no confusion or difference of opinion among the Muslim scholars about the arrival of Imam Mehdi (as) before the Doomsday. In a hadith, unanimously accepted by all Muslims as an authentic one, the Holy Prophet (sws) stressed that Imam Mehdi (as) will certainly come before the commencement of the Doomsday.

The Holy Prophet (sws) said;
"If there were to remain in life of the world but one day, Allah (swt) would prolong that day until He sends in it a man from my family and my household. His name will be the same as my name. He will fill the earth with equity and justice as it was filled with oppression and tyranny."

Shia and Sunni ahadith about Imam Mehdi(as).

There are more than 3000 ahadith of the Holy Prophet (sws) and Holy Imams about Imam Mahdi (as) recorded by Shia scholars. Also, there are more than 70 books written by renowned Sunni scholars about Imam Mahdi (as). For example, Hafiz Muhammad ibn Yusuf ash-Shaafi, a renowned Sunni scholar, has written a book, "Al- Bayan fi Akhbar Sahibi'z Zaman," in two volumes, in which he has recorded the traditions regarding the coming of the Holy Imam.
The other books written by Sunni scholars in which they have recorded hundreds of traditions about the Imam Mehdi (s) are:

1 - Al Masnad of Ahmad bin Hanbal (d.241AH)
2 - Sahih Bukhari (d. 256 AH)
3 - Sahih Muslim (d.261 AH)
4 - Sunan of Abu Dawood (d.275 AH)
5 - Sahih Tirmidhi (d.279 AH)

The above most famous books are considered by all Sunni scholars as the most authentic books. As mentioned in the brackets, the authors of these books died either before the birth of Imam Mahdi (as) or shortly after his birth.

Difference of opinion between Shia and Sunni about the appearance of Imam Mehdi(as)

Both Shia and Sunni are united in their basic belief that Imam Mahdi(as) will certainly rule the whole world before the occurrence of the Doomsday.
But, there is a strong controversy among Muslims on the issue of occultation (Ghaibat).

Sunni scholars believe that Imam Mehdi (as) will be born anytime before the day of Qiyamat and will rule the world. Whereas, all Shia scholars have a strong belief based on Quran and hadith that Imam Mehdi (as) was born in 255 AH, and is still living in concealment as the Imam of his time, and will reappear by the order of Allah (swt) at His appointed time.

He has a title Imam ul-Asr, meaning the Imam of the period.
Briefly, Imam Mehdi(as) is the son of the 11th Imam, Hazrat Hasan al - Askari and Bibi Nargis. He is our 12th and the last Imam. He was born on 15th Shaban 255 AH / 869 AD in Samarra, Iraq. He lived under his father's care until 260AH / 874 AD.
As a normal trend of Imamat, just after the martyrdom of his father, Imam Hasan al - Askari (as), he became the Imam in 260 AH. He then by the Allah's Command went into occultation (ghaybah) immediately.

The occultation (period of ghaibat) of Imam Mehdi (as) is divided into two parts.

1 - The minor occultation (ghaibatu'l-sughra), which occurred from 260 AH / 872 AD to 329 AH /939 AD, lasting 70 years.

2 - The major occultation (ghaibatu' l- kubra), which occurred from 329 AH / 939 AD and is still in process.

No one, except Allah (swt), knows the length of the major occultation. Even the Imam himself does not know about the time when his occultation will be over.
No one, except Allah (swt), knows the exact place of Imam's residence. However, there are some reliable narration and reasonably trustworthy clues to form a hypothetical opinion about his station.

Philosophy of the occultation

It is important to do extensive research on the hadiths to know correctly about the purpose of occultation, and the way Imam Mehdi (as) would re- appear.
It is not as simple as we think that our Imam is just living somewhere in hiding, does hajj every year, helps people or Ulema and will reappear on any Friday to establish an unparalleled Islamic government after killing all the Kafirs by his sword.

There are some important questions concerning the occultation of the Imam which need rational explanation.

1 - What is the Divine scheme and purpose of keeping the Imam alive but totally invisible to the public?

2 - What is the daily routine of the Holy Imam ? Is he just helping the Ulema occasionally, passively observing the daily performance of the Shias, attending and helping the people in their desperate need and that's all ?
What would be the productive turnout of his hundreds of years stay in occultation ?

3 - How will the Holy Imam, on his arrival just as one single person, destroy the giant nuclear powers of the time by a conventional weapon - the sword ?
eg. China alone has about 2 million troops on active duty, 600,000 people in reserve and about 1 million in its armed militia uses as a military draft. The combined armed forces of these nations that are trained to fight both in air and on land have more than 10 million troops on active duty.

We know that Muslim countries are not united to raise a strong army for the Imam nor they are technologically equipped to assist him in any other useful way.
How the conventional sword would match with intercontinental ballistic missiles, atomic bombs, artillery shells, mines, torpedoes and many other kinds of strategic nuclear weapons normally used in world wars ?
We know that the United States alone has a war machine that could launch its forces within minutes of a warning and strike anywhere in the world.

4 - According to Sunnis belief, Imam Mehdi will be born before the Doomsday and will destroy the evil Empires of his time. Does it mean that the Imam will conquer the giant super powers by some supernatural means ? But it has never happened in the whole his-tory of prophethood. Even the Head of all prophets, the Holy Prophet (sws) did everything from the scratch to the establishment of Islamic government in normal and natural way.

These are indeed some valid and useful questions which need satisfactory answers to strengthen the unshaken belief in the re-appearance of the Holy Imam (as).

According to my research, Imam is not just idly sitting and waiting for Allah's command to come out from the hidden place. I believe, Imam must have a full scheme of work and a broad Divine agenda to follow up during the long period of occultation.
But what is that Divine agenda and his scheduled occupation all through the long duration of his concealment?

The rational explanation of this question will convince the unprejudiced Muslim minds, the grave repercussion of the misconceptions they have about the coming of Imam Al-Mehdi (as). The Sunni believe that Imam's birth will take place in future. This misconception jeopardizes the basic Divine objective of sending the Imam before the end of the world. There is a precise purpose of occultation.
However, our explanation may or may not be absolutely correct as there are many things beyond the range of our perception.

A powerful Empire behind the iron curtain.

We know that all the prophets were sent by Allah (swt) to guide the mankind in natural way. They all were human beings. They all lived in a natural way like other ordinary human beings. Our 12th Imam is also living in occultation in conformity with the normal sunnah of the prophets and his eleven predecessors.
The Holy Prophet (sws) and all 11 Imams (as) had married women and had many children from them. Despite the very short life span of the Imams, and mass killing of saadat, a great number of sayyed exist today.
The 12th Imam must also have married many women. The Holy Prophet (sws) was granted by Allah a special provision of marrying more than 4 wives at a time because of some good reasons. We don't know if our living Imam is also having such provision of marrying many wives at a time to raise a large population of momineen.
In any case, viewing his extremely long life span, we can genuinely imagine a large population of people in his generation. He must be living with millions, if not billion, of people from his own long chain of generation progressed in more than 1000 years. This population must be steadily increasing day by day in the dominion of the Holy Imam.

This is not merely a hypothetical guess work. There are some remarkable clues in support of the speculation that there exists a powerful invisible country somewhere in the world.

There are reliable traditions reported by great Shia scholars about the huge number of inhabitants living in a group of islands known as the JAZIRATUL KHADHRA (The Green Island). These islands are totally cut off from the rest of the world by a large sea known as Bahrul Abyadh (White Sea).

There is a long story narrated by Muhammad bin Ali Alawi Hussaini, reported in an authoritative book Al - Najmus Thaqib. In this story, a reliable person tells in full detail, how he happened to visit these islands totally governed by the Imam Zaman (as). He told that there are large cities in these islands, highly developed and advanced. The names of these cities mentioned in the book are as follows:

(1) Mubaraka. (2) Raequa. (3) Sophia. (4) Zaloom. (5) Panatis.

There are also some other authentic reports confirming the existence of a huge empire of Al-Mehdi(as).

There are also some other reports by Non-Muslim news agencies disclosing the mysteries of these islands. These reports got a blaze of publicity throughout the world. International magazines, newspapers, radio and television gave substantial coverage to these reports. The encyclopedias and World Books have also endorsed these reports in full detail. We are giving here a report from the World Book Encyclopedia.

"There is a group of islands, known as Bermuda Triangle, in the southeastern coast of Florida where many ships and airplanes have disappeared. However, commercial and military crafts cross this area safely every day.

Many people believe the disappearances in the Bermuda Triangle have taken place under mysterious circumstances. Only a few captains or pilots radioed distress messages.

The first recorded disappearance of a United States ship in the Bermuda Triangle occurred in March 1918, when the U.S.S. Cyclops vanished.

On Dec. 5, 1945, a squadron of five US bombers disappeared, and a sea-plane vanished while searching for the aircraft."

There are many other reports confirming many other such incidents of this nature occurred in this area.

These islands cover about 1,140,000 square kilometers area which is bigger than France, Germany, Greece, japan, Spain, Sweden, Switzerland and many other countries of the world. These reports show that a powerful system is working in this part of the world which can capture, destroy or jam the most advanced ships and aircraft of the world.

Also, there is a lot of talk going on for years about the mysterious unidentified flying objects (UFO).

What is the reality of these objects ?

Scientists define these objects as something unidentified that has no obvious explanations. It means that these objects are the product of such highly developed technology that the world's top scientists can not understand them and, therefore, they are not able to identify them. Indeed, in such circumstances, any kind of scientific explanation is out of question.

Let us see first what these unidentified objects are?

Here is the full report from the World Book Encyclopedia.
"People have reported aircraft, missiles, satellites, birds, insects, and weather balloon. Investigators can explain all but a small percentage of UFO reports. The remainder may be due to an unknown phenomenon or merely to limitation in human perception, memory, and research.
In 1952, the United States Air Force, in a program called Project Blue Book, investigated about 12000 UFO reports to determine whether UFO's were a potential threat to national security. In addition, from 1966 to 1968, the Air Force sponsored an independent study of UFO's by scientists at the university of Colorado. The Colorado scientists advised the Air Force that further study of UFO's was not likely to produce useful information concerning a security threat. As a result, the Air Force ended Project Blue Book in 1969.
Many people throughout the world believe that UFO's are spacecraft from other planets. Accounts of encounters with alien visitors have appeared in numerous books, newspapers, motion pictures, and TV programs. Some people have even reported that they have been abducted by aliens".

Reviewing and analytically judging all these international reports viz., the Bermuda Triangle, Unidentified Flying Objects (UFO), and authentic narrative accounts of many religious people recorded in reliable books such as the one by Muhammad bin Ali Alawi in his book '**Al - Najmus Thaqib'** about the Jaziratul Khadhra, (the Green Island), we can rationally arrive at some useful conclusions.

1- That these groups of islands, Green Islands or Bermuda Islands, may be occupied and governed by the Holy Imam Al- Mehdi (as) and his people, where he has established a powerful Islamic government.

2- The Imam's country is totally invisible and is protected and monitored by computerized electromagnetic devices that produce intense light beams.
There are some highly sensitive clockwork equipments, which can accurately ascertain the identity of all the passing ships and airplanes. As reported above, they allow many ships and airplane to go while stop some in accordance with the programmed instructions to divert them to the desired destination for reason not known to us. Some pilots who were allowed to escape say that they believe the country has highly developed technology which can easily destroy or interfere all kinds of ships, airplane, radar and electronic navigational systems.

3 - The Imam's country, behind the iron curtain, is immensely developed in science and technology.
They have highly advanced aircrafts, missiles, artillery shells, satellites, and many other kinds of nuclear devices.
According to the UFO reports, they have powerful long range-bomber aircrafts which are designed to launch an attack from great distances on specific targets in any part of the world.
The peculiar birds and insects (UFO's objects) witnessed by many people may be these long-range bomber aircrafts.
Quran has mentioned these kinds of ballistic missiles sent by Allah to destroy the big army of the elephant which came from Yemen under the command of Abrahah Al-Ashram to frighten the Muslims and to destroy the Kabah at Makkah. .

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

"Have you not seen how your Lord dealt with the companions of the elephants. Did he not make their plot go astray ?
And He sent against them Flights of Birds. Then He made them like an empty field of stalks of which the corn has been eaten up by cattle." (105:1-5)

These few samples of Imam's world, i.e., the UFO's, have demonstrated the fact that the so-called Super Power of this world and their allies are far behind in scientific and technological advancement. The scientists of this world can not even understand the level and standard of Imam's technology. This is why they call these technological products unidentified objects, meaning something beyond comprehension.
As mentioned above, several teams of specialists from different countries have made all possible efforts to know the origin of these flying objects. We know that different kinds of satellites such as weather, communication, navigation, space and earth observation satellites are constantly monitoring the world from space in all sides and at all times. The US military satellite - often called as "Spy Satellite"- can detect the launch of missiles, the course of airplane in air and the movement of any kind of flying object. But despite this tight security of the planet, no one knows from where these different kinds of flying objects are coming. Out of frustration, some scientists said that they may be from any other planet. But the unmanned space crafts have already confirmed that there is no possibility of any kind of life in any of the planet.

Thus, we believe, the 12000 flying objects (UFO's) seen in different part of the world may be the military maneuvering from the Imam's war department. This gives an image of the imam's war machinery, which is certainly much superior than the combined military power of the whole world. In fact, it is not even the 1% of Imam's military strength.

When Imam will reappear, his new kind of weapons will repeat the performance of his great grand father's sword - THE ZULFIQAR. The whole world will surrender to him.
This is a rational explanation of what Imam has been doing during the occultation, which is a period of more than 1000 years, and how the Imam will defeat the strong nuclear powers of our time in natural way.

UFO's reports, which can not be denied, are a mystery for the non-believers and non-Muslim scientists because they have no ground to imagine a powerful country on this earth. But for us, it strongly connects us with our belief that Imam is alive and is fully busy in preparation of his reappearance to overthrow all the powerful Un-Islamic governments and their allies.

4- The whole population of the Imam's country is solely true Muslim. They are all the true followers of Ahlal -Bayate. The country and its all sectors are fully governed by the Holy Imam and his appointed Deputies.
   There may be hundreds of highly advanced universities with vast laboratories and workshops, big industries and nuclear plants, space platform and manned orbiting habitat etc., all fully equipped and embellished with highly sophisticated and computerized

tools. In these places, great scientists of all disciplines must be working under the supervision of Imam Al-Mehdi (as).

Imam Jafar al-Sadiq (as) got a little opportunity and limited time to do some work. But even then he had produced 4000 students, among them were great scientists such as Jabir bin Hayyan, Father of Chemistry.

Imam Muhammed Al- Mehdi (as) has been given a full opportunity and enough time to develop an ideal world in all respect. So he must produce thousands of great scientists, fuqha and scholars in every discipline of knowledge.

The modern scientific and technological revolution, which has stunned the world, is just 200 years old. It was not supervised by good and matured leaders. It can never compete with the 1000 years old scientific revolution, fully guided and supervised by the Holy Imam.

Thus, there is a strong possibility that from the beginning of the occultation, the Holy Imam Al-Mehdi has been working to develop a great powerful Islamic government, ideal in all respects, perfect in every sphere, in some part of the world. No one can surely know that place as everything belonging to the Holy Imam(as) is hidden.
It is mentioned in the Holy Quran that a time will come when the righteous people will take over the power and government of the world, where they will govern the whole earth in accordance with the perfect laws of Islam.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾

“We have written in the Scripture after the message had been given: The righteous among My servants shall inherit the earth. Verily in this is a message to those who serve Us.” (21:105)

The development of such an ideal government during the long period of occultation is an exciting and remarkable achievement of the Holy Imam (as). Ever since man has inhabited the earth, no such country has existed to lead a perfect social and intellectual life filled with happiness in its true sense.

When the Holy Imam Al-Mehdi will reappear, his absolutely perfect and ideal world which he would have established during the period of occultation, will convey the Divine message to all mankind - this is the kind of peaceful and ideal world Allah’s messengers were planning to make for you.

This was the Divine purpose of keeping the Imam in concealment. This is what Allah Subhanahu taala wants to show the inhabitants of the earth before the Doomsday. The Divine message is apparent in the wordings of the hadith, that ...... if there were to remain in life of the world but one day, Allah would prolong that day until He sends in it a man from my family and my household.

This is a rational explanation of Shia belief that Imam Al-Mehdi’s birth has taken place and he is alive and will re-appear to restore unprecedented peace and tranquillity in the world in a natural way. The Sunni belief that his birth will occur in future to bring peace and order in the corrupted world fails to explain the means and mode of his revolution.

Nevertheless, though these conclusions are in good agreement with our belief in the existence of our living Imam in occultation, and also in conformity with the true understanding of the Holy Quran and ahadith, but nothing can be said with certainty and the whole idea about the Imam's powerful Kingdom is a guess network.

Does identifying the residence of Imam invalidate the purpose of occultation?

The Ghaibah of Imam has a Divine scheme that no one should know the whereabouts of the Imam. Some one can argue that if we know precisely where Imam is living then the purpose of occultation is not served.

But our guess-work of pinpointing a specific place of residence for Imam does not invalidate the philosophy of occultation. If our assumption that Imam is stationed on these islands is true and if the whole world realize his presence there, even then they will not be able to see him, to approach him, or to reach him by any means. This is the purpose of Ghaibat of Imam which is fully preserved.

Al -Imam al- Hujjaah Al- Mehdi (as) said :
"Rest assured that no one has a special relationship with Allah. Whoever denies me is not my follower. The appearance of the Relief (al-faraj) depends solely upon Allah ; therefore , those who propose a certain time for it are liars.
As to the benefits of my existence in occultation, it is like the benefit of the sun behind the clouds where the eyes do not see. Indeed my existence is an amnesty for the people of the earth. Pray much to Allah to hasten the Relief, for therein also lies the release from your sufferings."

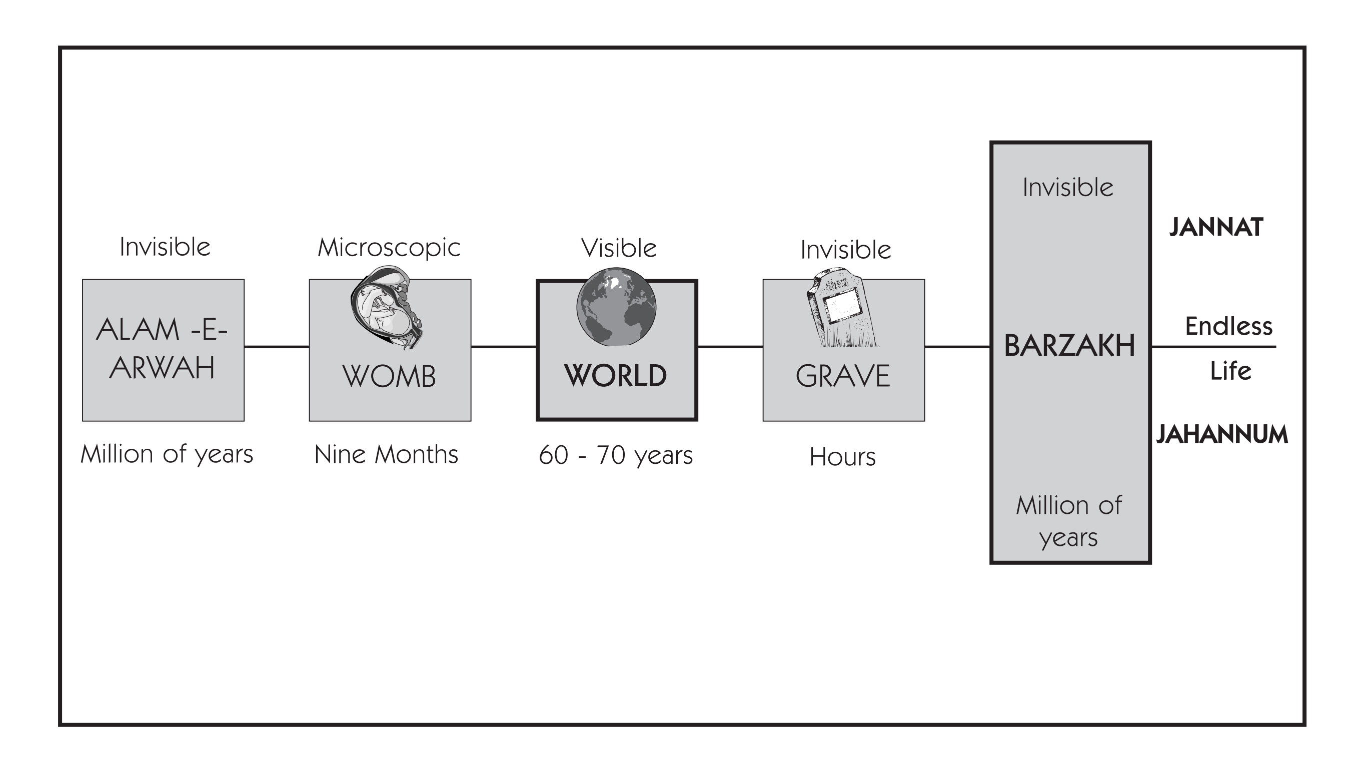
This statement of the Holy Imam has made it very clear that everything regarding the Imam's occultation i.e., where he is staying, what he is doing and when he would reappear is an absolute secret and if anyone claims that he knows about it accurately and with certainty then he is a liar.
So, I want to clarify once again that whatever I have said is merely a guess work which may or may not be true. But the rationality of my guess work can clear the self-caused mystification, confusion and astonishment which is always disturbing the minds of our youths and of the people who have seen the UFO's objects and disappearance of several airplanes and ships. There can be no other possible explanation of the unidentified objects which is a proven reality.



CHAPTER 17

STAGES OF HUMAN EXISTENCE

The spectum of human existence



In the above sketch, human essence from womb to tomb and thereafter, has been drawn to explain the various events that happen one after the other.

This precisely shows that our stay in this physical world is extremely short in comparison to the pre-birth and after-death existence. We have lived millions of years somewhere in some form before we were conceived in mother's womb and will live millions of years somewhere in some form when we will be thrown into the earth's womb. From there, we will rise to proceed to the final destination which will be beyond the limits of time. The Holy Quran invites to think that, how this short stay in this physical world, is going to shape our endless and eternal life.

Womb to Tomb and thereafter

The following chart has been prepared with the help of the Holy Quran which gives a precise record of events that occur from womb to tomb and thereafter. The Quran has described these stages in various places which are easily understandable to men of average intellect. It has been simply summarized in a map to show that these facts are in strict accordance with what has been discovered by scientists and what will be discovered much later on.
Science progresses by observation, experiments, and exploration. But Unfortunately in many cases, these accurate modes of perceptions are flawed by wrong interpretation. An honest researcher in science can testify these clearly-defined stages of human existence.

WOMB TO TOMB

MAN------------------ NATURAL AFFINITY-------------- WOMAN

30:21
Marriage
24:32, 25:74
Coupling
2:187, 2:223
Fertilization
75:37, 76:2, 23:13, 32:8
Conception
86:6, 71:14
Fetal Processing
40:67, 23:13, 22:5
Embryo
22:5, 96:2

BIRTH
53:45, 32:9, 54:49
Breast Feeding
2 Years
2:233, 31:14
Weaning
46:15, 31:14, 82:7
Physical and Mental Development,
Crawling and Learning
87:2
Nursery
Anatomical Development
76:2
Prime Youth Age
22:5, 23:12-14

Development of Skills,
YOUTH AGE
40:67
Marriage
25:54, 4:3
University Education,
Age of Reason
76:3
Age of Production,
Intellectual Specialization & Reproduction

OLD AGE
36::68
Climacteric-Senile Psychosis,
Mental or Organic Disorders
36:68

DEATH
21:35, 23:15, 29:57
Purgatory
36:52

DAY OF JUDGMENT AND INFINITE LIFE
Paradise Hell
77:38, 6:31, 23:15-16, 36:63, 41:28 36:55-56, 2:25, 2:39, 2:81,

From this self-explanatory map, a man of rational thinking can easily arrive at the following conclusions.

1 - Allah Subhanahu taala has first created the souls and kept them in a specific place.

2 - The soul was introduced in an organic body after the process of fertilization. The body with soul stayed in the mother's womb for 9 months from where it arrives in the physical world at the time of birth.

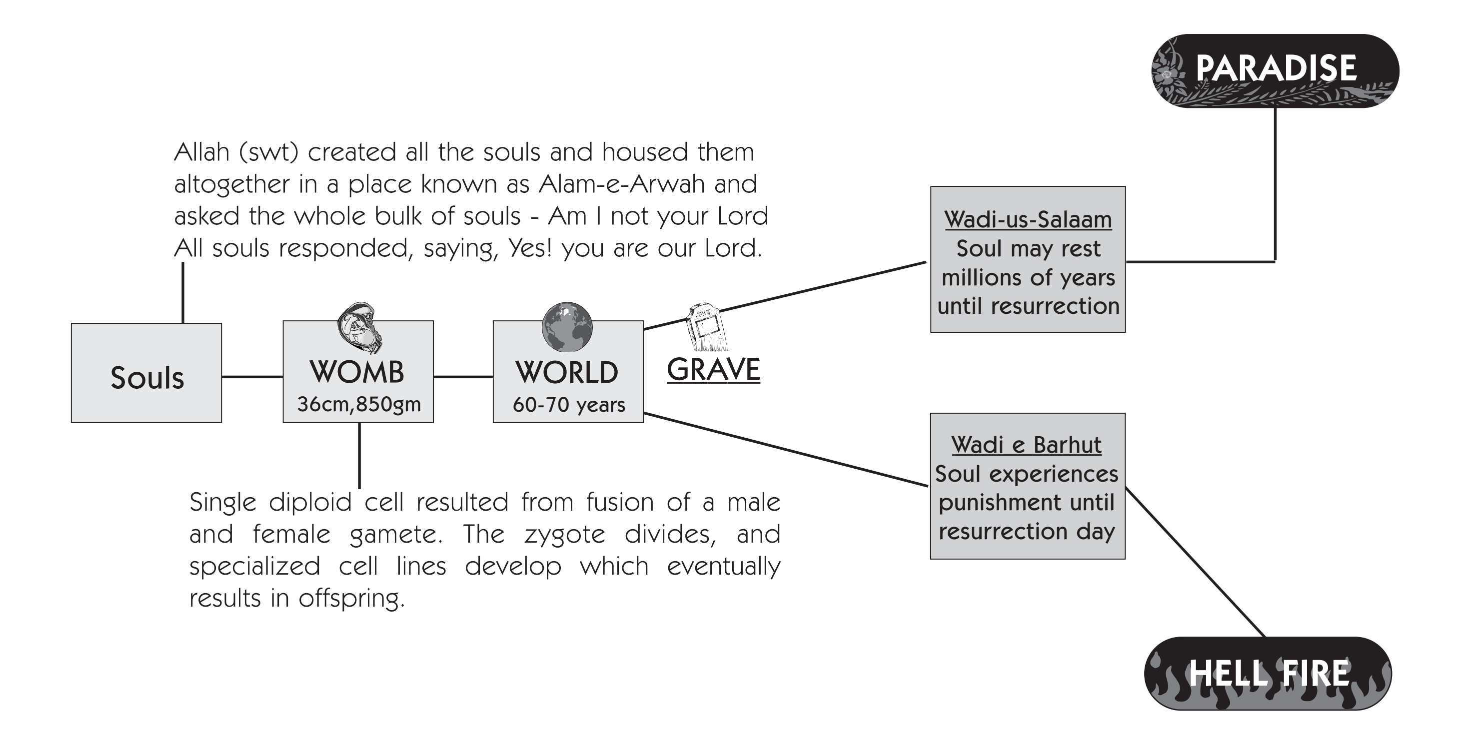
3 - The life in the physical world is an infinitesimal portion of the actual life.

4 - Death is not the end of life but the beginning of the second phase of the eternal life. Death separates the body from the soul.

5 - After experiencing death, the departed soul of every man and woman continues to live in a place which is conditioned in accordance with his/her performance in the world. This intermediate place which is a bridge between the first physical world and the second meta-physical world is known as the Barzakh.

6 - The stay in Barzakh may be pretty long but definitely not permanent. The soul will remain at this station from the time of the death until the end of the world / beginning of the new world, i.e., the day of Qiyamath / the resurrection day.

7 - The world will end at a definite time which only Allah knows. The entire universe and everything in it will be annihilated. Thereafter i.e., after the execution of the Qiyamah and total annihilation of the universe, Allah will then resurrect the entire human race that has ever existed anywhere and at any time for final judgment. This will be the most important day for every soul.



Every man and woman who was born in this world will acquire the final and eternal life which he or she will spend in a place known as Jannat or Jahannum.

Phases of life.

As the map of life shows, we have various stages and phases of life.
1 - Life before birth.
2 - Life in this world.
3 - Life after death.
4 - Life after resurrection.

CHAPTER 18

FIRST PHASE OF OUR EXISTENCE - LIFE BEFORE BIRTH.

We have come in this world from the body of our mother as a new born baby. But our appearance in this world as a new living species is not the first stage of our existence. We were created by Allah Subhanahu taala much before our birth. Before our birth, we all were living somewhere in the universe as individual souls. This is what Quran and ahadith tell us about the origin of our existence. The Holy Quran says:

"When your Lord brought forth descendants from the loins of Adam's children, and made them testify concerning themselves (saying) AM I NOT YOUR LORD ? they replied :we bear witness that you are.....(this he did so) so that you should not say on the Day of Judgment that we had no knowledge of this." (7:172)

This verse of the Holy Quran reminds us about a pact that was made between us and our Lord before our birth, that none other than Him is our God.
This confirms that we had an existence and conscious life before our birth.
Those who don't believe in Quran will instantly reject this piece of information i.e. pre-birth existence, on ground that it can not be testified on the basis of scientific experiments. But there are many things which scientists believe but they can not prove them by experiments. At least all scientists believe in some realities which are totally beyond the limits of experimental verifications.
Thus, it is true that we can not prove our pre-birth or after-death existence by any experiment but the incapability of proving it by experiment is not the valid ground to deny these facts. We now know about the development of embryo during the various stages of the pregnancy (i.e., many facts about pre-birth developments) which no one could have imagined hundreds years ago. Similarly we can never know many facts of our life that occurred before our birth or that will take place after our death. This shows the necessity of Divine books and Prophets which are the only reliable source of such information.
There is also a hadith of the Holy Prophet(sws) in which he has told us some important facts of pre-birth existence.

The Holy Prophet (sws) said:
"The souls are (like) an army joined (in the world of spirits) whichever souls knew each other (in that world) are attracted towards each other (in this world) and whichever remained distant and indifferent (there) are disinterested to each other (in this world)".

In another hadith, Imam Jafer as-Sadiq (as) says:
"Verily, Allah established brotherhood between the souls in the (world of) shadows (souls), 2000 years before the creations of their bodies."

Similar hadith is also present in the Bukhari, in which the Holy Prophet said:
"In their previous existence souls lived together as a community. Those who were spiritually

close to each other there, remain close to each other here also, i.e., in this world. Those who were at distant from each other there, also have little affinity for each other here."

The essence of this hadith is that before our birth we all humans were living as SOULS somewhere in the universe. Like in this world, some souls developed relationships with some other souls and the force of that attachment remains effective and we revive that relationship whenever we happen to meet them in this world.
The truth of this hadith is witnessed by all of us. i.e., we feel a sort of deep admiration and likeness for some people and also a kind of repulsion with some other people.
In actuality, all souls have been created by Allah Subhanahu taala as an isolated singular. But after birth, we find ourselves associated with each other as parent-offspring and their derivatives. Thus, we can extend our speculation on the basis of these ahadith, that the blood relationships that are formed after birth in this world such as brother-brother, brother-sister, sister-sister, parents-children have their roots in our souls. i.e., souls which have developed deep love and affection for each other in the first world are implanted by Allah in genes to revive that former intimacy in this world. Otherwise, there is no any other good reason known to us to justify why there is always intense love and affection in these relations.

What is Soul

Every living creature has two important components in itself which makes him a living species.
- Organic body.
- Soul.

Many scientists do not believe in the existence of Soul.

Organic body

As far as the organic body is concerned, scientists have discovered a large number of secrets about it. They have studied almost the whole body and its composition with the help of powerful microscopes. They can now explain the function of the body from its smallest parts through its largest ones.
So there is no doubt in the existence of body as it is clearly visible and understandable.

But scientists do not know many facts about the body and therefore can not answer many basic questions such as;
- How the different organs of the body work?
- Why a dead body can not move, when the same body was amazingly doing incredible things just before the death?
- What goes out from the body which makes it totally inert and motionless immidiately after death?
- Why the same atoms and molecules which are present in the body do not show life in other substances? There is not a single peculiar or unusual atom or molecule in the human body. So what makes the living and non-living things different from each other ?

Scientists will never be able to understand all such questions unless they approach the last Prophet of God.

The Soul

As far as soul is concerned, we have very little knowledge about it. It is because, soul is totally invisible and beyond the reach of any powerful microscope. This is the reason that scientists do not recognize the existence of soul and declared it outside the scope of science. If we can not see or detect anything by our powerful instruments that does not mean that it does not exist.
Many tiny creatures such as microscopic insects, bacteria and viruses are invisible. But after the invention of powerful microscope, we can see them now and have no doubt about their existence. Today, majority of the ordinary people have not seen these microorganisms but still believe in their existence. It is because they trust the scientists and accept their observations.
Those who do not accept the reality of soul argue that they can not understand anything of this nature. But they should realize that soul is not the only secret of nature which they cannot fully comprehend.
There is an unending list of things in the universe about which scientists have either very little knowledge or know nothing. Soul is just one of them.
Similarly invisibility or incomprehensibility of soul is not the valid reason to deny its existence. The nature of soul is such that no scientist can detect its presence with the help of any powerful microscope or any other type of instrument.
Quran and ahadith are the only source of knowledge about the soul.
That is why we say that scientists can never discover the complete picture of anything unless they accept the leadership of Prophets and Imams. Just as students can not seek knowledge by books only but desperately need the help of professors and teachers, scientists also can not seek knowledge about the universe from their observations without the guidance of the Prophet and Divine book.

Quran has enlightened us about the Soul by giving the following information.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُم مِّن الْعِلْمِ إِلاَّ قَلِيلاً ﴿٨٥﴾

"They put questions to you about the SOUL, say : the Soul is an order of my Lord, you have been given, but a little knowledge." (17:85)

This verse of the Holy Quran educates us, how to deal with the mysteries of the universe such as soul.
From this verse of the Holy Quran, we can infer the following important points:

1 - There are many natural facts and phenomena which scientists and scholars will never be able to comprehend and Soul is one of them.

2 - The Soul is a Divine Command.

3 - The Prophet (sws) has not told much about the soul because scientists can not understand the Prophet's explanation due to their limited knowledge. This means that the basic nature of the soul is unimaginable and man can never conceive it.

Thus, the whole picture of the soul is beyond the human perception. For example, we can

never know about the feelings of the man after his death. We can not know whether the dead person can hear or not. But the Holy Prophet disclosed this secret which no scientist or philosopher can correctly do. It is narrated that during the battle of Badr a number of the prominent leaders of Mushrakeen were killed. The Prophet asked his companions to throw the bodies of the dead mushrakeen into a ditch near the battle field. Then the Holy Prophet (sws) himself went to that well and addressed the dead.
"We have found that what Allah had promised to us has come true. Have you also got what He promised to you ?"
Some companions of the Holy Prophet said : Prophet of Allah! do you talk with those who have been slain and are dead? Do they hear what you said? The Holy Prophet replied; Now they hear better than you.
From this tradition and from many other traditions, it becomes clear that in spite of the separation of body and the soul after death, the soul does not totally break its relation with body with which it was attached for years.

4 - As we know very little about the nature of the Soul, we can not say with certainty about actuality of such things as;
 a - where in the body soul lives,
 b - does it live in the brain or is spread everywhere in the body.

However, there is no doubt that we all have soul in ourselves and our body is a vehicle or tool of the Soul.
As the entire organs of the body work under the full command of the organic brain, the brain itself is dictated by the Soul.

SOUL —— Brain's network —— Organs of the Body

All scientists believe without any difference of opinion that each and every organ of the body strictly follows the instructions of the brain. The brain does give instruction to special organs to perform work and only then they do certain kinds of work.
But SOUL is the master control center of the brain.
Imam Ghazali, a renowned Sunni scholar of the 11th century beautifully expressed this fact in a very simple manner. He said;
Body is just a vehicle for the soul as a horse is for the rider; it is the soul that determines our journey in this life, just as the rider guides the travel of the horse in the land. Accountability, therefore, is for the rider, not the horse.
This is also clear from one of the hadith of the Holy Prophet (sws) in which he said;
Actions will be judged according to intentions.
The intentions are always formed by the souls, and actions are simply their manifestations. The brain is only an instrument that brings the intentions into actions. The other parts of the body are the means that carry out the function.
Judgments, intentions, planing, decisions, don't have any location within the cells of the brain nor can they be traced out in the heart or any other part of the organic body.
The brain simply takes commands from the Soul and executes it through its army (appropriate organs of the body) solely for the pleasure of the Soul.
Thus for our every action and thought, the Soul is solely responsible. The rewards and punishments is also for the Soul only. Quran says;

ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

"On that day we shall seal their mouths. There hands will speak to us, and their feet will testify to their misdeeds." (36:65)

وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾

حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَٰرُهُمْ وَجُلُودُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

"When they enter hellfire, their eyes and ears and the skins on their bodies shall give witness against them on account of the sins they have committed. They will address their skins asking them, why do you give witness against us? They will receive the answer: the Lord Who gave speech to all things and Who first created you has given speech to us too, certainly you will return to Him." (41:20-21)

This means that all our organs which were used by the Soul to seek its pleasure, will testify against our Soul and will speak on how they executed or performed the commands of our Soul. Thus all kinds of pains and pleasures are experienced by the soul through the network of brain. This is why the Soul is absolutely responsible for all our actions whether good or bad.



CHAPTER 19

SECOND PHASE OF OUR EXISTENCE LIFE IN THIS WORLD.

The second phase of our existence is the most crucial and decisive period of our life. The span of this life is relatively very short i.e., 60 to 70 years in average, but it shapes a definite nature of our endless life. On Quranic scale, the length of our stay in this world is less than a day.

How the present shapes the nature of eternal life?

This is the most important question which all of us should strive to know. Quran has repeatedly mentioned that the nature of our endless life depends upon how we live in this world. For this, we all will be examined for two things.

1 - Thought and perception. i.e., Emaan
2 - Actions and deeds. i.e., Amaal

All human beings will be judged for these two things and will go either to Jannat or Jahannum accordingly.

The first basic qualification required by a person to enter jannat is perfect religion. Quran has explicitly warned the entire mankind that no religion other than Islam will be accepted on the Day of Judgment.

إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ

"The only true religion before Allah is Islam." (3:19)

Thus all non-Muslims, who don't fulfill this pre-requisite condition are not qualified for Jannat.
The second important requirement is Amaal, i.e. actions.
Islam has given a full scheme of work, called Shariah (Islamic laws), which has identified all good and bad actions, obligatory duties and forbidden acts.
Thus all those Muslims who don't follow the rules of Shariah will not be qualified to enter Jannat.
However, Allah is so kind and lenient that He forgives all our sins if we sincerely ask Him for forgiveness. And His generosity is such that He will multiply the reward of our good deeds ten times i.e. far above the merit, and the punishment will be no more than what commensurate with our sin.

Quran confirms this in the following verse.

مَن جَاء بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَن جَاء بِالسَّيِّئَةِفَلاَ يُجْزَى إِلاَّ مِثْلَهَا وَهُمْ لاَ يُظْلَمُونَ ﴿١٦٠﴾

"He that does a good deed shall be repaid tenfold: but he that commits a sin shall be punished only for it." (6:160)

What is successful life

As the second phase of our life i.e., life in this physical world, is the most important and decisive period of our entire life, it is essential to know how to make this life most successful and productive.

There is a vast Islamic literature, which includes more than 6000 Divine verses, more than 15000 ahadith of the Prophet, more than 300 sermons & duas of Imams and a huge stock of books by Ulama, all this just to tell with all minor and major details about, What is a successful life and how to get the ultimate success.

How can we accomplish the purpose of our life

It is very important to understand fully and correctly what should be the primary and ultimate aim of our life which should never be compromised with anything in any circumstances.

Quran has told us in a very decisive manner that the Divine purpose of creation is to worship Him. Every second of our life should be spent in His worship. This means that worship doesn't mean traditional or ritual worship in which we do certain acts prescribed in the shariah. Worship means to follow His commandments in every action.

Some key points of successful life.

1 - The first and foremost thing in the agenda of life is the true intention of total submission to Allah Subhanahu taala. i.e., we should have this feeling in the heart of our heart. We should please Allah Subhanahu taala by all possible means. We should do anything and everything to seek His pleasure and His nearness.

2 - We should know this fact very well that every pleasure and success in this world is of temporary nature. The real success is the success of Akherah. Thus, we should not do anything at the expense of Akherah. Quran has repeatedly warned the residents of planet earth that their stay on earth is pretty short. Every intelligent person at least knows this fact.

3 - Acquire useful knowledge to strengthen Emaan. Quran has stressed on the exploration of the universe and study of nature.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُوْلِي الألْبَابِ ﴿١٩٠﴾
الَّذِينَ يَذْكُرُونَ اللّهَ قِيَامًا وَقُعُودًا وَعَلَىَ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذا بَاطِلاً سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

"Indeed: In the creation of the heavens and the earth, and the alternation of night and day, there are signs for men of understanding, those that remember Allah when standing, sitting and lying down, and reflect on the creation of the heavens and the earth (saying): Lord, you have not created these in vain. Glory be to You: save us from the torment of the fire." (3:190)

Thus, it is important to ponder in the vast creation of Allah Subhanahu taala in order to glorify His majesty.

Today, the Western scientists have collected a large amount of information about the universe and its innumerable entities through their researches and explorations. As one can not grasp the enormous amount of acquired knowledge, it has been divided into bits and pieces, classified as physics, chemistry, biology, astronomy etc. All these disciplines of sciences, being taught in secular institutions, can be made very useful if they are taught with Islamic perspectives.

4- One must know the laws of Islam in order to fulfill the obligatory duties and to abstain from the forbidden acts.

The sunnah of the Holy Prophet (sws), as interpreted by his Ahlal Baiyt, covers each and every aspect of an ideal life. Thus, it is essential to follow his sunnah and the teachings of the Imams in every sphere of life.
We should acquire taqwa in life. Taqwa means, to observe the obligatory duties in full and to abstain from the evils and forbidden things.



CHAPTER 20

THIRD PHASE OF OUR EXISTENCE LIFE AFTER DEATH

Our third phase of life or the third stage of our existence is the life after death.

World of Souls (Alam-e-Arwah) — Womb of Mother — Physical World — World of Soul (Barzakh)

What is life and death ?

Many scientists do not believe in the existence of the Master of the universe. They think that all living beings in the world are the accidental products of Darwin's evolution. The inevitable outcome of this baseless faith is that everything is for nothing. Such mindless people can never comprehend the philosophy of life and death.

That is the reason that Western scientists who have discovered a large number of facts about life and death know very little about life. They admit that they can not give one simple definition of life that can appropriately cover all its aspects. We find this confession in all standard books of biology that scientists can not define life because they can not locate the dividing line between the living and non-living things.

For example, a virus is a lifeless particle by itself, but it becomes active and multiplies rapidly when invades in a living cell. i.e., the virus has the characteristics of both living and non-living species.

Thus, scientists openly confess that they can not give a precise definition of life and can only give some common characteristics of living creatures.

So when scientists cannot even define life, how can they create life. Test-tube baby, surrogate motherhood or cloning are nothing but the manipulation of natural birth mechanism.

Similarly, scientists cannot comprehend the philosophy of death.

They say, death is the end of all life processes in an organism. But they can not say anything about what makes the life process to cease.

Today, surgeon can transplant almost every organ of the human body if it starts malfunctioning. This means that they should be able to avoid death as it is always caused by the malfunctioning of any organ. But we all know that despite the tremendous progress in surgery and medicine, the life span is more or less the same as it was 100 years ago.

So, scientist can neither create life nor can they stop occurrence of death. This fact reveals the actual nature of life and death.

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً وَهُوَ الْعَزِيزُ الْغَفُورُ

"Blessed be He in Whose hands is all sovereignty: He has power over all things. He created life and death that He might put you to the test and find out which of you acquitted himself best. He is the Mighty, the Forgiving one." (68:1)

In such a short sentence, Quran has given a complete and perfect definition of life and death. It gives a full account of the origin and the prospect of life and death.
Briefly we can highlight the important features of life and death from this short verse of the Holy Quran.

1 - Life is not the accidental product of some spontaneous bio-chemical reactions. Rather, it is the great creation of All-Mighty Allah Subhanahu taala.

2 - Death is not the disorder of physio-chemical functions of organic systems of the body. Rather, it is also another kind of creation of All-Mighty Allah Subhanahu Taala.

3 - Both, life and death have a well defined purpose in the existence of a living being.

4 - Death is not the end of life but the beginning of another kind of life.

This complete and perfect definition of life and death opens our mind to think seriously about the life after death.

What happens after death?

From medical point of view, a person whose breathing and heartbeat has completely stopped is considered dead.
Many changes occur immediately after death. For example, the temperature of the body drops to that of its surroundings, the muscles of the body become stiff, the circulation of the blood stops and produces reddish-purple discoloration in the lowest part of the body, and finally the bacteria and other tiny organisms grow on the corpse and cause it to decay.
So, there is no dispute or doubt that death is the end of worldly life.
But we believe that a human being is made-up of two components. i.e., organic body and nonphysical soul.
Thus, death is the termination of organic functions.
We can say death is caused by the separation of soul and body or we can also say, the sparation of soul and body causes death.
So death is the end of organic life but not the absolute end of whole life. This means that there is some kind of life after death and death is simply a major change in the present kind of life.
This is true. The entire edifice of Islam is based on this fact that death is not the end of life but it is a sharp turning point from where another kind of life begins.
A large number ahadith and Quranic verses are there which clearly explain the philosophy of life and death. If we understand them correctly then we will realize that life in this world has a direct effect on the life after death. We are told to do good preparation in this life for the next life.

The Holy Prophet (sws) and Imams have explained the repercussion of this life on the life after death in the following words:

"You have not been created to perish, but to remain for ever; only you will be transferred from one home to another; and the souls in the bodies are (like) prisoners." (Holy Prophet)

"Death is one of the three things happening (to the dying person), either it is a good tiding of eternal bliss, or bad tidings of eternal punishment, or there is obscure uncertainty so that he does not know in which category he will be grouped." (Hazrat Imam Ali)

"(Death is) the greatest happiness which comes to the believers, when they migrate from the house of misery to the eternal bliss; (it is) the greatest disaster which befalls the unbelievers, when they go from their paradise(i.e., this world) to the fire which will never be extinguished and will never burn itself out." (Hazrat Imam Hassan)

"Death is nothing but a bridge which takes you from difficulties and troubles to the vast paradise and everlasting bliss. So among you who would dislike to transfer from the prison of the world to the paradise" (Hazrat Imam Hussain)

"It (Death) is for the believer like removing a dirty cloth and like removing heavy shackles and chains, and to take the finest and best cloths, or finest horses and most lovely abode"
(Hazrat Imam Zainul Abideen)

"Death is like sleep that comes to you every night, but this is a sleep which is very long and there is no awakening but on the Day of Resurrection." (Hazrat Imam Muhammad Baqar)

"Death for a believer is like fragrant breeze, by smelling which he becomes revived and every trouble and sorrow is removed from him. And for unbelievers, it is like snake-bite and sting of the scorpions and even worse." (Hazrat Imam Jafer-e- Sadiq)

Why we fear death

Those who do not believe in life after death and assume death as the painful end of everything, always live with an intense fear of it.
This is the reason that most people fear death and try to avoid thinking about it.
Medical reports reveal that in the Western hospitals, close relatives, intimate friends, and even doctors and nurses leave the dying patients to die alone and avoid seeing the occurrence of death because of the fear of death.
In Muslim society, there is no such thing. Relatives and friends live very closely with the dying person and recite duas and Quran until the last breathing of the patient.
Thus, the major cause of fear of death is ignorance or the feelings of uncertainty.
In one hadith it is mentioned that Imam Hadi (as) went to visit a dying person who was drowning in the ocean of fear. Imam beautifully explained him the nature of death in the following way;

"O servant of Allah, you fear death because you do not understand it correctly. Tell me: if your body were soiled with dirt so that it was paining you and afflicted you with sores, and you knew that a washing in the bathhouse would rid you of all that dirt and pain, would you wish to avail yourself of the bathhouse to clean yourself of the dirt? or would you be reluctant to avail this facility and will prefer to remain in your polluted state"

The sick man replied: O descendant of the Prophet: I would definitely prefer to wash myself to become clean.

Then Imam responded:
"Know, then the death is exactly like the bathhouse. It offers you the last chance to rid yourself of your sins and to purify yourself of evils. If death embrace you now, there can be no doubt that you will be freed of all sorrow and pains and will attain an everlasting happiness and joy."

This clear picture of death in the explanation of the Imam relieved the dying person from the unknown fear of death and allowed him to die with peace and grace.
So mostly people fear death because they are not sure what is going to happen with them or they know very well that time of severe punishment has come.
Hazrat Ali (as), The Commander of Faithful, has disclosed the truth that Godfearing people do not have any fear of death as he repeatedly said the following words in his lifetime:

"I swear by Allah that the son of Abu Talib is more at ease with death than a suckling infant with the breast of his mother. "

The taste of death

The internal feelings that a dying person has when death approaches him is very difficult to know. Normally all sorts of communications are blocked between the dying person and the rest of the world.
But the Holy Quran has clearly told us at two different places that there is a particular taste of death.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

"Every soul shall have a taste of death." (3:185)
"Every soul shall have a taste of death." (21:35)

Thus, the Holy Quran tells us that every person will have some kind of strong feeling at the time of his death.
We know that there are three different kinds of taste, namely, sour, sweet, and bitter. As Quran has not described any particular kind of taste for death, the intense feelings of death may be either sweet, sour or bitter.
This is true. Both, Quran and ahadits tell us that good people will find a sweet taste in their death, and bad people will meet a frightful death.

Death - A sweet taste

No sophisticated machine can disclose the internal feelings of a dying person. Usually, a person becomes unconscious before the occurrence of death. During this period the acute pain of the killing disease or wound disappears and it is replaced by an intense fear or perfect peace.
This is the time when the dying person loses all contacts with the physical world and communication with the angel of death begins. The internal feelings during this communication can not be made known by any instrument. However, a careful and knowledgeable person can read the internal conditions from his facial expressions.

The Holy Quran transmits out the text of inter-communication.

الَّذِينَ تَتَوَفَّاهُمُ الْمَلآئِكَةُ طَيِّبِينَ يَقُولُونَ سَلامٌ عَلَيْكُمُ ادْخُلُواْ الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ

"The angels will say to those whom they cause to die in purity, peace be on you: come into paradise for what you did."(16:32)

This verse of Quran tells us that the pious people will be warmly welcomed by the angel of death with a salutation of peace.

According to the ahadith of our Imams noted by Allama Murtaza Mutahheri as an authentic one, for the righteous people after their death there are several paradises, not one single paradise. In the next world they vary according to degree of their intimate proximity to Allah. In addition to these paradises, there are some other paradises in the Barzakh. Hence the paradise mentioned in the above quoted verse would give a wrong impression that it relates to the Day of Judgment.

In one hadith, much more details of conversation between the angel of death and the dying person which occurred just before the commencement of death, has been given.
One companion of Imam Jafar as-Sadiq (as) asked him about the internal feelings of the true believer just near his death.

The Imam answered:
When the angel of death comes to take the soul of a believer, he is at first distraught. But then the angel consoles him and says :
O friend of Allah, do not distress yourself. I swear by the Lord who sent Muhammad as His messenger that we will treat you more kindly and gently than your father.
The angel of death will further say;
Open your eyes and look at us. Then the Messenger of Allah and Imaams will appear before him, and the angel will introduce them to the dying believer by saying: This is the Prophet (sws) and the leaders of religion who will be your friends and companions.
He will then open his eyes partly, and hear Allah calling him as follows:
O soul that found tranquillity in the protection of Muhammad and his pure family, now return to your Lord. You have accepted as truth the authority of the Imams, and because of this you are now happy. Be certain that you have also earned thereby the pleasure of your Lord. Come now and be the companion of My chosen elite, and take up the abode that has been prepared for you in everlasting paradise.
Imam further said; nothing could be more desirable for the believer at that moment than for his soul to take flight and receive all that it has been promised.
This is a clear indication that there will be no pain or any kind of discomfort in death for righteous people. This is a sweet death.

In the battle of Karbala, Imam Hussain (as) asked his 10 year old nephew, Hazrat Qasim bin Hassan, just before he was going to sacrifice his life; My dear son! you are going to die, how do you feel about death? The young Qasim instantly replied with confidence; My uncle I find death sweeter than honey.

Death - A bitter taste.

But the wicked people will face a dreadful death. Quran has depicted the scene of horrifying death.

وَلَو تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُواْ الْمَلآئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُواْ عَذَابَ الْحَرِيقِ
ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللّهَ لَيْسَ بِظَلاَّمٍ لِّلْعَبِيدِ

"If you could see the angels when they carry off the souls of the unbelievers : They shall strike them on their faces and their backs, saying : Taste the torment of fire. This is your punishment for what your hands committed. Allah is not unjust to His servants." (8:50)

This verse of the Quran also gives a clear picture of what really happens when wrongdoers die. This is a deadly bitter taste of death.
All those people whose conduct was not fair but they were not rebellious will feel a sour taste in their deaths. The Holy Quran has also described the miserable dying conditions of such Muslims who were not practicing the Islamic codes of life in this world.

Burial

According to the Islamic Shariah, the dead body of the deceased should be buried with full Islamic honor as early as possible after death. When the dead body is taken for the burial, his guardian angels go with his body in company of his soul. During the bath (Ghusl-e-Mayyet), dressing of Kafan and other burial formalities, the soul feels all those going with his dead body and listen to the screaming of the relatives and the friends.
When they take the body to the grave, the soul sees the burying of his dead body in a narrow place - The Grave. After burial, the guardian angels allow the soul to see off his departing relatives and friends. As soon as the relatives leave the grave of the dead person, the guardian angels take the soul into the grave for questions - answers.
It is narrated in a hadith, recorded by Shia and Sunni authentic books, that the Holy Prophet (sws) has advised the Muslims to stand by the grave of the dead person after the burial, and should pray to Allah Taala for the forgiveness. The Prophet said, it is the most difficult time for the dead person as he is put to the questions concerning his beliefs and actions. The Talqeen in Shias is recited at this time.

The Barzakh (Purgatory) - Resting place of souls.

Barzakh is an Arabic word which means a barrier, i.e., a thing that separates two things. Quran has used this word to inform us that there is another world between this physical world and the eternal world where we will live after our death until the day of resurrection. Quran says;

وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

"And behind them is the Barzakh till the day of judgment." (23:100)

Thus, barzakh is the place where every departed soul will live until the resurrection day. No

one knows how long the souls will live there as the time of resurrection is known to Allah only. Even the Prophets have expressed their unawareness about it.

What happens in the grave ?

The first stop in the barzakh is grave.
This is the place where the soul of the dead person meets with two angels who ask him certain fundamental questions. The names of these two angels are Munkir and Nakeer. According to the reports from Imams, in the Barzakh man is interrogated about his faith and belief only. Other questions are left to the Day of Resurrection (Allama Mutahheri).
The soul of the dead person will re-enter the body and he will be asked by the angels to get ready for the questioning.

Munkir and Nakir will ask the following questions:

1 - WHO IS YOUR RABB (creator) ?
2 - WHO IS YOUR PROPHET ?
3 - WHAT IS YOUR RELIGION ?
4 - WHAT IS YOUR BOOK ?
5 - WHO IS YOUR IMAM ?

These questions apparently seem to be very easy and straight forward. We think that, even a small boy can answer them easily.
But in fact, only a true and practising Muslim will be able to answer these questions correctly and the rest of the people will become stunned and perplexed.
In the grave, the unconscious mind (Rooh or spirit) will speak. If the dead person had recognised Allah in his lifetime by virtue of his knowledge and deep understanding, then he will be able to answer the first question correctly. But if he was a materialistic person, his unconscious mind will answer accordingly. He might respond to the angels telling them - dollar, pounds, shilling, or another things as his god. It is because, he was worshipping them in place of God in his lifetime.
It is narrated that, those who used to worship idols and images will start worshipping the angels and will say that they are their gods.
Similarly the second question, i.e., who is your Prophet ? and who is your Imam ? the answer will depend on the lifestyle and perception. Those who have sincerely and wholeheartedly followed the teachings of the Holy Prophet (sws) and the Holy Imams (as) in their lifetime will instantly give the correct answer. But, those Muslims who proclaim that they love the Holy Prophet and Imams but were following the lifestyle and footsteps of some other people, the unconscious mind will name the same persons instead of Prophet or Imams.
These questions and answers are just to show the dead person, what should be his status in the barzakh and thereafter.

The Squeezing of the body in the Grave.

The squeezing of the body takes place in the grave on the first night. For some, this squeezing will be as two intimate friends embrace each other when they meet after a long time. But, for others this will be so severe that the ribs of right and left side will penetrate into each other.

How does a soul live in Barzakh?

Immediately after death, we will find ourselves in an entirely new world. How would be this world and what will be the nature of life there?
From Quran and hadith, our ulema explains that immediately after death, man enters a new stage of life in which he feels everything. i.e., after the death, the body becomes motionless and useless, but the soul does not die and the sense of feelings remains. The soul of the dead person feels both pain and pleasure. But the pain and pleasure in barzakh depends on the conduct of the previous life.
The place and the living conditions in the barzakh will be different for different people.
The Holy Prophet (sws) said: Grave is the first encounter with the events leading to the Resurrection. If one finds it easy, his future will also be secured, but if this is not good for him, then the remaining events of the resurrection might be even worse for him.
Allama Mutahhaeri has mentioned 15 verses of the Holy Quran which tell about the nature of life in barzakh.

We can send gifts and presents to our dear relatives and friends who live in barzakh. The meritorious deeds performed by the relatives of the dead person with intention that their reward should go to his dead relative reaches him and makes the dead person happy. If alms and charities are given with an intention that their reward should go to one's departed father, mother, brother, husband, wife , friend, teacher, or anyone else, these charities in form of gifts are delivered to the concerned deceased person. This makes him cheerful and happy. Similarly if anyone performs salat, fasting, tawaaf of Kaaba, hajj, or any other mustahab act on behalf of a dead person, its reward goes to him and make the dead person blissful. It has been advised that those who have displeased their parents during their lifetime, should take the advantage of this privilege. They should do something to please them after their death if they did not please them when they were alive.

Wadi-e-Salaam

This is the resting place of the good souls. The good practising Muslim is transferred after the Questions - Answers session to a place known as Wadi-e-Salaam. Here, he would meet many of his relatives and friends who died before him and were housed here because of their good deeds.
They see the delights of the paradise throughout this period in reward of their exceptionally good deeds.

The Valley of Barhut.

This is the place where the souls of the non-believers, polytheists, infields and rejected people are transferred immediately after the death. The new dead man will find many of his dead relatives, friends and followers camped there in miserable conditions.
All of them, i.e., their souls, will live there until the day of resurrection.
Although the final accountability and the punishment of the dead person will be on the Day of Judgment, but the souls of the rebellious people like Firaun, Namrood, Yazid and other enemies of the Prophets and Imams will be exposed to the punishment soon after their death.



CHAPTER 21

FOURTH PHASE OF OUR EXISTENCE LIFE AFTER RESURRECTION

Resurrection

The last phase of our existence, and the second stage of the life after death is Resurrection. This will be the beginning of the life that has no end i.e., the eternal life. This is the end of which there is no end.

In the Holy Quran, Resurrection has been described by various characteristic names, each gives a definite explanation of the event related to the Resurrection.

Though, a lot of Quranic verses and ahadith of the Holy Prophet (sws) and Imams(as) are there to enlighten us about the events that will take place one after the other, but still the complete picture of resurrection is beyond our comprehension. It is a very vast subject. The words, terms, and expressions that we have in the vocabulary of all the spoken languages are not sufficient to encompass the variety of things related to this subjects.

Day of Judgment

The Day of Judgment is the fundamental article of Islamic faith. This is the basic reason of resurrection. It is the day when every person, who lived anywhere and at any time, will be brought to the Divine Court for final judgment. Allah Subhanahu taala Himself will be the judge and will decide the ultimate fate of every individual. We are repeatedly reminded this truth in Surah al-Fatiha which we recite daily at least 10 times in prayers.

مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾

"Master of the Day of Judgment" (1:4)

There shall be absolutely fair and impartial judgment. Quran has repeatedly said that there will be no injustice at all. Hence, on the Day of Judgment, Allah will establish a real Supreme Court where nothing but justice will prevail. However, Allah is Just but His mercy always overshadows His justice. He will pay 10 times or even more against one good deed, but will give one punishment for one evil or will forgive.

Court Procedure:

This will be a unique Court of Justice, where no one can deny from what he had done. Quran confirms;

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

" On the Day when their tongues and their hands, and their feet will testify against them about their actions. On that Day Allah will pay them back their just dues, and they will realize that Allah is the truth." (24:24-25)

Allah (swt) has prepared a written record of every individual. This written record will be given to him on the Day of Judgment.
Quran clearly states on this matter.

وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَآئِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

"The works of each man, We have bound about his neck. On the Day of Judgment, we shall confront him with a book spread wide open, saying: Read your book, enough for you this day that your own soul should call you to account". (17:13)

This confirms that a Video film of our whole life is being prepared and on the Day of Judgment, Allah (swt) will give the same Video cassette to us to see everything which we had done in this world.

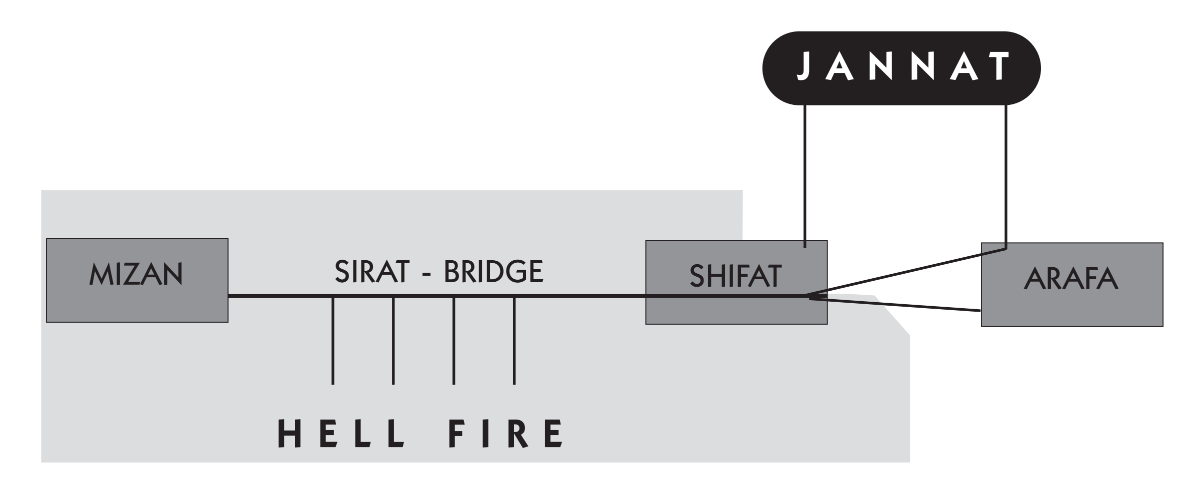
Quran says:
"O woe unto us! what is about this book: it had not left any small or big thing without recording it thoroughly:"

Imam Jafar as - Sadiq (as) said;
"On the Day of Judgment, a man will be given his scroll, to read .... then Allah will make him remember: there will be not a single look, or a single word, or a single step, or anything which he had done but that he will remember as he had done it that very moment. It is for this reason that they will say ; " O woe unto us! What is about this book: it had not left any small or big thing without recording it thoroughly."

The description of Amaal Book (Nama-i-amaal) in Imam's hadith gives a clear picture of Video Recorder. 1400 Years ago, no better description than this was possible. Today, after the discovery of video cameras, computers and televisions , everyone of us can understand that how truly Quran and ahadith have told us about the events that will occur in future in this world and hereafter.

وَلاَ يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلاَ كَبِيرَةً وَلاَ يَقْطَعُونَ وَادِيًا إِلاَّ كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللّهُ أَحْسَنَ مَا كَانُواْ يَعْمَلُونَ

Nor could they spend anything (for the cause) - small or great- nor cut across a valley, but the deed is inscribed to their credit: that Allah may requite their deed with the best (possible reward).



The good people will be given their book in their right hands and will be asked to proceed to Jannat, while the bad people shall get their book in their left hands and will be thrown out into the Jahannum.



Shifaat - Intercession.

Allah Subhanahu taala out of His unlimited mercy and grace will allow His Prophets and Imams to release many of His servants from the Hell-fire.
Thus, the Holy Prophet and the Holy Imams (as) will save a huge number of people from the hell-fire. But shifaat doesn't mean that everyone will be pardoned. The Holy Prophet (sws) and Imams(as) have made it very clear that there are certain sins and attitude for which there is no Shifaat. We must know the basic criteria of Shifaat so that we can know for whom they will do shifaat and for whom they will not do it. For instance, Imam Jafar Sadiq (as) said that anyone who takes Salaat for granted is not qualified for our Shifaat.
This is a simple matter which any person of average intellect can understand. But many people misinterpret the concept of Shifaat and think that the Prophets and Imams will save them from the hell-fire even if they were disloyal and disobedient to Allah (swt). Quran has made it very clear that no Prophet or Imam will do Shifaat without the consent of Allah.

Sirat

Sirat is an Arabic word which means path. Pul-e-Sarat is a bridge over the Hell. All people have to cross it. Quran confirms

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾

"Not one of you but will pass over it. This is an established decree of the Lord. Then we shall save, those who guarded themselves against evil, and we shall leave the wrong-doers therein to their knees." (19:71-72)

Jannat and Jahannum

Jannat or Jahannum is the last and ultimate destination of every individual.

- **Jannat - Paradise.**

It is impossible to describe the real picture of Jannat. Every beautiful thing which we find in

this world is inferior and of lesser value comparing to the bounties of Jannat. Quran has described the Jannat in 76 verses just to give some idea of the Jannat's blessing. But the actual Jannat is beyond our imagination.

Mulla Hassan Yazdi has described some of the bounties of the Jannat from Quran and ahadith in his famous book Anwar ul Hidayah. They are as follows:

1 - The greatest bliss in the Jannat will be Allah's proximity.

2 - The people in Jannat will get married with 70000 beautiful women and will enjoy their company.

3 - The people in Jannat will get in abundance numerous kinds of foods, drinks, fruits and tasty things.

4 - The people in Jannat will have full comfort, security, stability. There will be no pain and fear of anything. No death and no disease, no poverty and no distress.

5 - The people in Jannat will live in big castles. These castles will have beautiful big gardens, streams, rivers and many other things which we can not imagine.

6 - The people in Jannat will have many kinds of entertainment.

7 - The people in Jannat will get anything they will like to have.

8 - The people in Jannat will be allowed to visit the Holy Prophet (sws) and Imams(as) and any other person they would like to meet.

9 - The people in Jannat can invite The Holy Prophet, Imams and billions of other people at a time.

10 - Quran and ahadith summarize the blessings of Jannat in the following words:

"No person knows what delights of the eyes are kept hidden in Jannat for them as a reward for their good deeds."

"I have kept ready for my servants what no eye has ever looked and no ear has ever heard, nor any heart has ever imagined." Hadith Qudsi

Those who believe, and work righteousness,- their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss

Thus, all beautiful and precious things of this world are just the ordinary samples to have some idea of the Jannat.

In this world, not a single person is free of two miserable things.
1 - Fear.
2 - Sorrow.
If a person is extremely rich, then he has intense fear of death, disease and insecurity. Poor people cry for poverty
In Jannat, there will be neither fear nor sorrow but pleasure and pleasure, and that will be

absolutely new kind of pleasure which no one has ever experienced before.

Names of Jannat

There are many different names of Jannat. Some of the names are as follows.

1 - Jannat ul- Firdaus
2 - Jannat ul- Khuld
3- Jannat ul- Mawa
4- Jannat un- Naeem
5- Dar-us-Salaam
6- Dar-ul-Akhirah
7- Dar-ul- Maqaamah

In each Jannat, there are millions of classes. The lowest class of Jannat will be billions times better than the most precious and most beautiful city of this world.

• Jahannum - Hell Fire.

Jahannum is the house of all kinds of miseries and painful things. It is a place where disgrace and rebellious people will live to face many different kinds of punishments.

As no one can imagine the blessing of Jannat, no one can also imagine the torture and pains of Jahannum. Quran has described some of the miserable conditions of Jahannum in order to avoid it by all means.

Names of Jahnnum

Jahannum has also many different names and each name reflects a peculiar kind of misery. Some of these names are as follows.

1 - Ludha - House of fire. Electric furnace.
2 - Jaheem - House of Fire. Full of burning charcoal.
3 - Hutamah - A furnace of its own kind. It will grind the bones into ashes.
4 - Hawiyah - A miserable house.
5 - Saquar.
6 - Saeer - Blazing fire.
7 - Jahannum.

Aaraf

Aaraf is a huge mountain between the Jannat and Jahannum.. Those people who are neither in Jannat nor in Jahannum will stay here for some definite period of time.

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